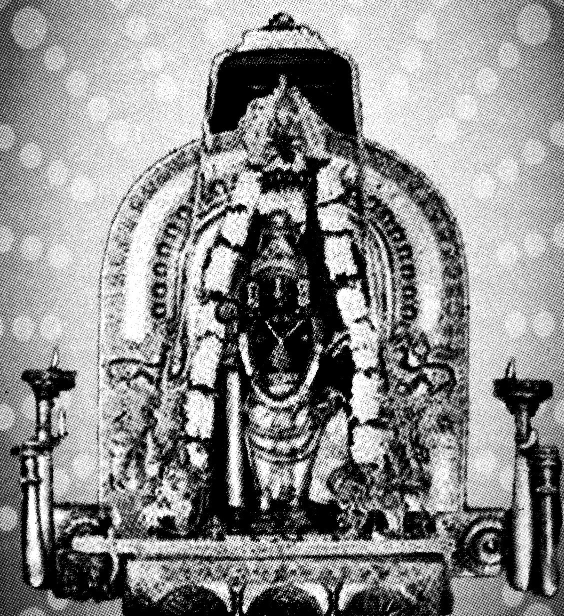
|| श्रीशः शरणम् ||

देवपूजापद्धतिः

Devapuja Paddhati



Gopalacharya Shatamanotsava Samiti

Ananda Teertha Vidyalaya
Gopalacharya Vidyapeetha

Chennai-5



''रि निलयन गुणगळ तिळिदु भजिसुवदे फलविदु बाळ्दुदके

'ri nilayana gunagala tilidu bhajisuvade phalavidu baaldudake.."

।। श्रीशः शरणम् ।।

।। देवपूजापद्धतिः ।।

Devapuja Paddhati:

(Abridged From 'Arcata Prarcata / Puja Rahasya' of Brahmatmadasa Pt. Vidyasimhacharya Mahuli With English Translation)

English translation by Prof. P. Venkataramana Rao

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Dēvapūjā-Paddhatiḥ

(With shlokas & instructions in Sanskrit & English -
including Nārāyaṇa-mantra-japa-kramaḥ; Vaiśvadēva, Baliharaṇa and Brahma Yagnaḥ Vidhiḥ of Ṛig & Yajur Vēdīns)

Abridged from the book "Arcata Prarcata / Puja Rahasya" written by Kulapati Pt. Shri. Vidyasimhacharya Mahuli

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।। श्री दिग्विजयरामो विजयते ।।

श्रीमज्जगद्गुरु श्रीमध्वाचार्य मूलमहासंस्थानम्

उ त्त रा दि म ठः

5th Cross, Shankarpuram, Basavanagudi BANGALORE - 560 004 Ph : 080 - 2242 6203
Camp : Chennai Date : 3-02-2010

ಜಗದ್ಗುರು ಶ್ರೀಮನ್ಮಧ್ವಾಚಾರ್ಯಮೂಲಮಹಾಸಂಸ್ಥಾನ
ಶ್ರೀಮದುತ್ತರಾದಿಮಠಾಧೀಶರಾದ

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ಅನುಗ್ರಹ ಸಂದೇಶ

ದೇವರು ಮಾಡಿದ ಉಪಕಾರ ಅನಂತ. ನಮಗೆ ದೇಹ ಮನಸ್ಸು ಇಂದ್ರಿಯಗಳನ್ನು ಮತ್ತು ತಂದೆ ತಾಯಿ ಬಂಧುಗಳನ್ನು ಕೊಟ್ಟಿರುವನು. ಶ್ವಾಸೋಚ್ಛ್ವಾಸಕ್ಕಾಗಿ ಗಾಳಿ, ಬದುಕುವುದಕ್ಕಾಗಿ ಆಹಾರ, ನೀರು, ಬೆಳಕು ಮೊದಲಾದ ಪದಾರ್ಥಗಳನ್ನು ಸೃಷ್ಟಿ ಮಾಡಿರುವನು. ಸರ್ವೋತ್ತಮನಾದ ನಿತ್ಯತೃಪ್ತನಾದ ದೇವರಿಗೆ ನಾವೇನು ಕೊಡಲು ಸಾಧ್ಯವಿಲ್ಲ, ನಾವು ಸಮರ್ಪಣೆ ಮಾಡಿದ ಪದಾರ್ಥಗಳಿಂದ ದೇವರಿಗೆ ಯಾವ ಲಾಭವೂ ಇಲ್ಲ. ಆದರೂ ಭಗವಂತನ ಆಜ್ಞೆಯಂತೆ ಅವನೇ ಕೊಟ್ಟ ಪದಾರ್ಥದೇವರಿಗೆ ಸಮರ್ಪಣ ಮಾಡಿ ಕೃತಜ್ಞತೆಯನ್ನು ತೋರಿಸಬೇಕು. ಇದೇ ದೇವರ ಪೂಜೆಯ ಮುಖ್ಯ ಉದ್ದೇಶ್ಯ. ಇಂತಹ ದೇವರಪೂಜಾವಿಧಿಯನ್ನು ಮೂಲ ಸಂಸ್ಕೃತ ಹಾಗೂ ತಮಿಳು ಭಾಷೆಯಲ್ಲಿ, ಮತ್ತು ಪಂ.ಮಾಹುಲೀ ಆಚಾರ್ಯರು ಬರೆದಿರುವ ರೀತಿಯಲ್ಲಿ ಅದರ ವಿವರಣೆಯನ್ನು ಆಂಗಲ ಮತ್ತು ತಮಿಳು ಭಾಷೆಗಳಲ್ಲಿ ಪ್ರಕಾಶನ ಮಾಡುವ ಗೋಪಾಲಾಚಾರ್ಯ ಶತಮಾನೋತ್ಸವ ಸಮಿತಿಯ ಸದಸ್ಯರಿಗೆ ಹಾಗೂ ಆಂಗಲ ಭಾಷೆಯಲ್ಲಿ ಅನುವಾದ ಮಾಡಿದ ಶ್ರೀ ವೇಂಕಟರಮಣ ಅವರಿಗೆ ಮತ್ತು ತಮಿಳ ಭಾಷೆಯಲ್ಲಿ ಅನುವಾದ ಮಾಡಿದ ಶ್ರೀಮತಿ ಚಂದ್ರಿಕಾ ರಾಮಪ್ರಸಾದ ಇವರಿಗೂ ಉತ್ಸಾಹ, ಭಕ್ತಿ, ಜ್ಞಾನಗಳನ್ನು ಕರುಣಿಸಲಿ ಎಂದು ನಮ್ಮ ಉಪಾಸ್ಯ ಮೂರ್ತಿ ಶ್ರೀಮೂಲದಿಗ್ವಿಜಯರಾಮವೇದವ್ಯಾಸದೇವರಲ್ಲಿ ಪ್ರಾರ್ಥಿಸುತ್ತೇವೆ.

ಇತಿ ಅನೇಕ ನಾರಾಯಣ ಸ್ಮರಣೆಗಳೊಂದಿಗೆ

ಶ್ರೀ1008 ಶ್ರೀ ಸತ್ಯಾತ್ಮತೀರ್ಥ ಶ್ರೀಪಾದಂಗಳವರು
ಶ್ರೀ ಉತ್ತರಾದಿ ಮಠ.

II Sri Digvijaya Ramo Vijayate II

Srimad Jagadguru Sri Madhwacharya Moola Maha Samsthanam

UTTARADI MATHA:

5th Cross, Shankarpuram, Basavangudi, Bangalore - 580 004. Ph: 080 - 2242 6203
Camp : Chennai
Date : 05-02-2010

Jagadguru Sriman Madhwacharya Moola Mahasamsthana Srimad Uttaradi Mathadheesha

Sri 1008 Sri Satyatma Teertha Sripadangalavara

Anugraha Vachana

God has bestowed us infinite facilities. He has provided us with this physique, mind, the sensory organs apart from the loving parents, kith and kin. He has created the air to breathe, water to drink and the brilliance to see. It is humanly not possible for us to offer anything in return, to Him, who is omnipresent and contended. He has no gain by the offerings that we have made. But we must be grateful by offering those given by Him to Him. This is the primary purpose of worship.

We pray to Sri Mularama, Digvijayarama and Vedavyasa to shower his choicest blessings, on the members of Gopalacharya Satamana Mahotsava Samiti, Shri P. Venkataramana Rao, the translator in English and Smt Chandrika Ramprasad, the Translator in Tamil, for attaining the perfection in their enthusiasm, faith, devotion and knowledge, who have brought out this volume following the style-sheet of Mahuli Acharya, along with and exhaustive explanation in Tamil and English, on the method of worship of the Lord.

With many remembarance of Lord Sriman Narayana,

- Signed by -

Sri 1008 Sri Satyatma Teertha Swamiji
Sri Uttaradi Matha.

ASHIRVACHANA

By

VIDYA GURU SHRI MAHULI ACHARYA

Kulapati, Shri Satyadhyana Vidyapeetha Mulund, Mumbai - 80

Parama Pujya **Mahuli Gopalacharya** was a great visionary, founder of many institutions, founder Kulapati of Satyadhyana Vidyapeetha, an author of high rank. a profound scholar, an orator par excellance. Pandits, products of his Vidyapeetha, have spread in hundreds of places of our Country and propagating Vedic Philosophy, imbibing Sanatana Dharma and inculcating good character among people around. It is very apt to conduct Centenary Celebration of such a great personality.

On the occasion of Centenary Celebrations, lectures have been organized on Mahabharata Tatparya Nirnaya, Bhagavad Gita and various other topics. Lectures were held at many places all over Tamil Nadu that include Coimbatore, Tirupur, Dharmapuri, Krishnagiri, Srirangam, Neyveli, Chennai and also in suburban areas of Chennai.

Books in Tamil and English were released on topics like "Mantra Stotra Mala", "Dasa pada manjari", "Puja Paddhati", "Sandhya Vandana", "Narayana Varma" and "Sundara Kaanda - Question & Answers" etc. Audio and Video CDs on 'Sandhya Vandana', 'Deva Puja', 'Mantra Stotra Mala', 'Sarva Moola Patha (including Gita Bhashya,Gita Tatparya, Tantra Saara, Upanishad Bhashya of Ishavasya, Kaathaka, Kena and Atharvana Upanishads) etc. were released during this occasion.

I sincerely pray Sri Hari, Vayu, Devata, Gurugalu and Sri Satyatma Teertha Swamiji to bless bountifully Pandit Shridharacharya Joshi, Chennai, and all other admires who have been conducting successfully the Centenary celebrations of our great Acharya, with Bhakti Jnana Vairagya, health, wealth and prosperity.

Bhahmatmadasa,
Paramapujya Mahuli Gopalacharya Padapadmaradhaka
Vidyasimhacharya G.Mahuli.

Preface

God has given us a great gift in the form of this human body. The only purpose of this human birth is to worship "Sri Hari". Whatever we do should be considered as the worship of Sri Hari. It is very difficult to accomplish this level. The act of worship is called puja and it is the duty of everyone to perform Saligrama puja and the puja of Prathimas daily without fail. By doing this we can gradually understand the Greatness of the Lord and spend our time on devotion. The "Holy Saligrama" always resplendents the omnipresence of Lord Sri Hari. It has to be worshipped with great devotion and according to the procedures defined in our Shastras. One should always use fresh and pure water, "Sacred "Thulasi dala" and aromatic fresh flowers while performing Devarapuja. We must strictly follow the practice of having our food only after performing Devarapuja, Vaishwadeva and after taking the Devarathirtha.

His Holiness Sri Sri 1008 Satyatma Tirtha Swamiji, the present pontiff of Srimad Uttaradi Mutt has showered his special blessings on Gopalacharya Shatamanotsava Samiti and has also granted the Anugraha Sandesha. Our ananthanantha Namaskaras at the Holy feet of Sri Sri Swamiji.

Our Vidya Guru Paramapujya Sri Mahuli Acharya used to perform Devara puja as per the guidlines detailed in "Tantrasara" and with great devotion and faith. He has written a book on Devara Puja Paddhati in a simple and easily understandable Kannada, infusing Bhakti and also showing the Correct norms and means of daily Devara Puja.

We have tried to translate a small section of the book in English. Prof. Sri. P.Venkataramana Rao has translated the book in English with great effort over a period of time. He has striven hard to get a good grasp, sought clarifications on his doubts in order for himself to first have a better understanding of the finer and often difficult concepts. He has presented them in a lucid manner for the reader's benefit.

Smt Chandrika Ramprasad has also helped this publication with her valuable feedbacks/inputs as well as with her assistance in preparing the diagrams in this book.

'Satyan Layout' is indeed to be credited with the actual task of drawing most of these diagrams, as also the good cover page design.

Chi. Sudheendra has typeset the Sanskrit & Diacritical (i.e. English transliteration) text.

We pray Lord Sri Hari to bestow good health, Propsperity and a long life to everyone of them. I also wish them to achieve many laurels in this religious field.

We sincerely thank Pt. Sri Hari Acharya for making the audio C.D. of this book.

We whole-heartedly thank Sri T.S. Rama Rao, Chennai for the financial contributions made in sponsoring this publication. We earnestly thank Dr. Sri Anand V. Srinivasan, of Atlanta, USA also for his financial support in publishing this book.

We pray God to shower His grace on all of them in abundance.

We also thank the printer 'Vasantha Achagam' for their neat printing of this book within a short time.

We request everyone to make good use of this book.

Pt. Shridharacharya Joshi,
Gopalacharya Shatamana Utsava Samiti

Date : 05.02.2010
Place : Chennai - 5.

ACKNOWLEDGEMENTS

Kulapati Pt. Pujyasri Vidyasimhacharya published the boc ***"POOJA RAHASYA"*** *in Kannada in 1998. This book gives an excelle description of the thoughts and concepts that should go into one's min while performing* ***Pooja to Srihari. Pooja*** *will not be complete unles these hidden invaluable ideas and meanings of the mantras ar understood fully by the archaka. Therefore, this is an attempt by th writer to provide the benefit of this text at the hands of those who do nc know either Sanskrit or Kannada so that they also get the prope perspective of the Pooja mantras so beautifully presented in the origina kannada Text.*

It is fully realized that the writer does not have either th capacity or the knowledge to precisely convey all the ideas from th original Text. This is only an humble and sincere attempt to translate a truly as possible only a few of the important concepts explained in th original Text.

First and foremost – a sacred work of this magnitude will b possible only with Srihari's grace and inspiration. I, therefore, submi this work at the lotus feet of the Akhilaandakoti brahmandanayaka foi giving me strength, courage and knowledge to undertake this work anc complete it successfully. He has been the inspiration and driving force in ill the activities of my life. I sincerely pray to Him to continue to bestow His Grace on me forever and lead me in the righteous path.

I deem it a great privilege and honor that this work has the lessings of Paramapujya Sri Sri 1008 Sri Satyatma Tirtharu, the pontiff f Uttaraadhi mata. I sincerely submit my hearty Pranaams at his feet nd thank him for his Anugraha Sandesha and for releasing the book rough his "Amritahastagalu".

I was initiated into this field of spiritual study by my learned Guru Pt. Pujayasri Shreedharacharya Joshi at a time when I was wondering what to do after my retirement. Without his patient guidance throughout the preparation of this work, completion of this work would not have been possible. I thank him for meticulously and critically reviewing the manuscript and for offering many valuable explanations that made understanding the concepts easy for a layman like me. The suggestions he made for preparing the final form of the book has greatly enhanced the presentation of the book. No words can sufficiently convey my gratefulness to him. Myself and my family offer our "Pranaams" to him and seek his blessings.

I thank Sri Sudharshan for critically reviewing the manuscript and for the many useful suggestions he made.

My sincere thanks are due to Smt. Chandrika Ramaprasad who has been working with me on this project while making the translation of this work in Tamil and for the numerous valuable suggestions.

I thank Sri Sudheendra Srinivasan for taking part during the many discussions and for preparing this work ready for publication with his skill in computers.

My sincere thanks to Sri T. S. Rama Rao, Parthasarathipuram, T'Nagar, Chennai and Dr. Anand V. Srinivasa, Atlanta, Georgia, USA, for the financial contribution to publish this work. May Srihari bestow His blessings on them and their family.

Finally, I dedicate this work as an expression of my gratitude to Kulapati Pujyasri Pt. Vidyasimhacharya who has inspired and prepared many Scholars to study and spread the Madhva Philosophy.

P. VENKATARAMANA RAO

CHENNAI

Tranliteration Rules followed in this book: (Diacritical

अ	आ	इ	ई	उ	ऊ	ऋ	ॠ	ऌ	ॡ	ए	ऐ	ओ	औ	अं	अः
a	ā	i	ī	u	ū	ṛ	ṝ	ḷ / ḷṛi	ḹ / ḹṝi	ē	ai	ō	au	aṃ	aḥ

क	ख	ग	घ	ङ
ka	kha	ga	gha	ṅa

च	छ	ज	झ	ञ
ca	cha	ja	jha	ña

ट	ठ	ड	ढ	ण
ṭa	ṭha	ḍa	ḍha	ṇa

त	थ	द	ध	न
ta	tha	da	dha	na

प	फ	ब	भ	म
a	pha	ba	bha	ma

य	र	ल	व	श	ष	ह	ळ	क्ष	ज्ञ
ya	ra	la	va	śa	ṣa	ha	ḻa	kṣa	jña

क	का	कि	की	कु	कू	कृ	कॄ	क्लृ	के	कै	को	कौ	कं	कः
ka	kā	ki	kī	ku	kū	kṛi	kṝi	kḷṛi	kē	kai	kō	kau	kaṃ	kaḥ

Anusvara(ं) = **ṃ**, Visarga(ः) = **ḥ**, Avagraha(ऽ) = ('),

Chandra bindu(ँ) = m̐, Chandra bindu+Virama (ँ्= m̐).

comma (।) = (.), fullstop (॥) = (..)

Note:

1. For the sake of better readablity, कृ, तृ, पृ etc. are transliterated in this book, as **kṛi**, **tṛi**, **pṛi** etc. only (and not as **kṛ**, **tṛ**, **pṛ**, etc.) while क्लृ is transliterated as **kḷṛi** (- and not given as **kḷ**)

2. Vedic Svaras like Udatta, Anudatta, Svaritha are not indicated in the tranliteration of the Veda Mantras.

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।। श्रीः ।।

नारायणमन्त्रजपक्रमः

करशुद्धिः

ओं यं ओं इति मणिबन्धे । ओं रं ओं इति प्रकोष्ठे । ओं वं ओं इति कूर्परे । ओं यं ओं इति हस्तसन्धिषु । ओं रं ओं इति तत्पृष्ठे । ओं वं ओं इति पार्श्वयोः स्पर्शं कुर्यात् ।''

पापपुरुषविसर्जनम्

हृत्पद्मस्थदेवं सुषुम्नामार्गेण नीत्वा स्वमूर्धनि निधाय वामकुक्षिं स्पृष्ट्वा

ब्रह्महत्याशिरस्कं च स्वर्णस्तेयभुजद्वयम् ।
सुरापानहृदा युक्तं गुरुतल्पकटिद्वयम् ।।
तत्संयोगपदद्वन्द्वं अङ्गप्रत्यंगपातकम् ।
उपपातकरोमाणं रक्तश्मश्रुविलोचनम् ।।
खड्गचर्मधरं कृष्णं कुक्षौ पापं विचिंतयेत् ।। इत्युक्तरीत्या चिन्तयेत् ।

तं नाभिदेशमानीय नाभिं स्पृष्ट्वा । षट्कोणमण्डलमध्यस्थः नीलवर्णः वायुबीजवाच्यः शङ्खगदाब्जचक्रायुधः वाय्वन्तर्यामी प्रद्युम्नो भगवान् मच्छरीरस्थं पापपुरुषं वायुना शोषयतु ।। इत्युक्त्वा ओं यं ओं इति षड्वारं जपेत् । तं शुष्कं भावयेत् ।

ततस्तं हृदयदेशमानीय हृदयं स्पृष्ट्वा, त्रिकोणमण्डलमध्यस्थः रक्तवर्णः अग्निबीजवाच्यः शङ्खपद्मचक्रगदायुधः अग्न्यन्तर्यामी संकर्षणो भगवान् मच्छरीरस्थं पापपुरुषं अग्निना निर्दहतु । इत्युक्त्वा ओं रं ओं इति द्वादशवारं जपेत् । तं दग्धं मत्वा तद्भस्म वामनासापुटेन बहिः क्षिपेत् ।

श्रोत्राचमनं कृत्वा करं मूर्ध्नि न्यस्य, शिरसि वर्तुलमण्डलमध्यस्थः श्वेतवर्णः वरुणबीजवाच्यः शङ्खचक्रपद्मगदायुधः वरुणान्तर्यामी वासुदेवो भगवान् मच्छरीरं आपादमस्तकं अमृतवृष्ट्या वरुणेन आप्लावयतु । इत्युक्त्वा ओं वं ओं इति चतुर्विंशतिवारं जपेत् ।

तत्त्वन्यासः

श्रीगुरुभ्यो नमः। श्रीपरमगुरुभ्यो नमः। श्रीमदानन्दतीर्थभगवत्पादाचार्यगुरुभ्यो नमः। श्री वेदव्यासाय नमः। श्रीभारत्यै नमः। श्रीसरस्वत्यै नमः। श्रीवायवे नमः। श्रीब्रह्मणे नमः।श्रीमहालक्ष्म्यै नमः। श्रीनारायणाय नमः। (एकादशस्थाने उपास्यदेवतायै - मन्त्रप्रतिपाद्यदेवतायै) तत्त्वान्तर्यामी श्रीनारायणाय नमः। मोक्षप्रद श्रीवासुदेवाय नमः।।

ओं **ओं नमो नारायणाय ओं** इति (१२) मूलमन्त्रेण प्राणायामं कृत्वा ।

ओं भूः। अग्न्यात्मने अनिरुद्धाय हृदयाय नमः।
ओं भुवः। वाय्वात्मने प्रद्युम्नाय शिरसे स्वाहा ।
ओं स्वः। सूर्यात्मने श्री संकर्षणाय शिखायै वौषट् ।
ओं भूर्भुवःस्वः। प्रजापत्यात्मने वासुदेवाय कवचाय हुम् ।
ओं सत्यात्मने नारायणाय अस्त्राय फट् । इति दिग्बंधः।

एतेषां तत्त्वमन्त्राणां अन्तर्यामी ऋषिः शिरसि । दैवी गायत्री छन्दः मुखे । श्रीनारायणो देवता हृदये। ध्याने विनियोगः।

ओं प्रधानोपमवर्णानि द्विभुजान्यप्यशेषतः ।
कृतांजलिपुटान्येव प्रधानं तं हरिं प्रति ।।

तत्त्वान्तर्यामी श्रीनारायणप्रेरणया श्रीनारायणप्रीत्यर्थं तत्त्वन्यासमहं करिष्ये ।

ओं पराय शक्त्यात्मने श्रीलक्ष्मीनारायणाभ्यां नमः।
ओं पराय प्रतिष्ठात्मने श्रीलक्ष्मीनारायणाभ्यां नमः।
ओं पराय संविदात्मने श्रीलक्ष्मीनारायणाभ्यां नमः।
ओं पराय स्फूर्त्यात्मने श्रीलक्ष्मीनारायणाभ्यां नमः।
ओं पराय प्रवृत्त्यात्मने श्रीलक्ष्मीनारायणाभ्यां नमः।
ओं पराय कलात्मने श्रीलक्ष्मीनारायणाभ्यां नमः।
ओं पराय विद्यात्मने श्रीलक्ष्मीनारायणाभ्यां नमः।
ओं पराय मत्यात्मने श्रीलक्ष्मीनारायणाभ्यां नमः।
ओं पराय नियत्यात्मने श्रीलक्ष्मीनारायणाभ्यां नमः।
ओं पराय मायात्मने श्रीलक्ष्मीनारायणाभ्यां नमः।
ओं पराय कालात्मने श्रीलक्ष्मीनारायणाभ्यां नमः।
ओं पराय पुरुषात्मने ब्रह्मवायुभ्यां नमः ।

इति द्वादश देवताः उरसि मालाकारेण विन्यसेत् ।

ओं	पराय	अव्यक्तात्मने	**ब्रह्माणीभारतीभ्यां नमः -**	**(दक्षिणभुजे)**
ओं	पराय	महदात्मने	**ब्रह्मवायुभ्यां नमः -**	**(वामभुजे)**
ओं	पराय	अहंकारात्मने	**गरुड शेषरुद्रेभ्यो नमः -**	**(दक्षिणोरौ)**
ओं	पराय	मन आत्मने	**स्कंदेंद्राभ्यां नमः -**	**(वामोरौ)**

दक्षिणहस्तस्य अङ्गुष्ठादिपञ्चाङ्गुलिषु- १. ओं पराय श्रोत्रात्मने दिग्देवताभ्यो नमः।
२. ओं पराय त्वगात्मने वायवे नमः। ३.ओं पराय चक्षुरात्मने सूर्याय नमः।
४. ओं पराय जिह्वात्मने वरुणाय नमः। ५. ओं पराय घ्राणात्मने अश्विभ्यां नमः ।

वामहस्तस्य अङ्गुष्ठादिपञ्चाङ्गुलिषु- १. ओं पराय वागात्मने वह्न ये नमः।
२.ओं पराय पाण्यात्मने दक्षाय नमः। ३. ओं पराय पादात्मने जयंताय नमः।
४. ओं पराय पाय्वात्मने मित्राय नमः। ५. ओं पराय उपस्थात्मने मनवे नमः।

दक्षिणपादस्य अङ्गुष्ठादिपञ्चाङ्गुलिषु- १.ओं पराय शब्दात्मने बृहस्पति प्राणाभ्यां नमः।
२. ओं पराय स्पर्शात्मने अपानाय नमः। ३. ओं पराय रूपात्मने व्यानाय नमः।
४. ओं पराय रसात्मने उदानाय नमः। ५. ओं पराय गंधात्मने समानाय नमः।

वामपादस्य अङ्गुष्ठादिपञ्चाङ्गुलिषु- १.ओं पराय आकाशात्मने महागणपतये नमः।
२.ओं पराय वाय्वात्मने प्रवहवायवे नमः। ३. ओं पराय तेजात्मने वह्नये नमः।
४. ओं पराय अबात्मने वरुणाय नमः। ५.ओं पराय पृथिव्यात्मने शनैश्चरधराभ्यां नमः।

अनेन तत्वन्यासेन तत्त्वान्तर्यामी श्रीलक्ष्मीनारायणः प्रीयतां, प्रीतो भवतु ।

मातृकान्यास

श्रीगुरुभ्यो नमः। श्रीपरमगुरुभ्यो नमः। श्रीमदानन्दतीर्थभगवत्पादाचार्यगुरुभ्यो नमः। श्री वेदव्यासाय नमः। श्रीभारत्यै नमः। श्रीसरस्वत्यै नमः। श्रीवायवे नमः। श्रीब्रह्मणे नमः। श्रीमहालक्ष्म्यै नमः। श्रीनारायणाय नमः। (एकादशस्थाने उपास्यदेवतायै - मन्त्रप्रतिपाद्यदेवतायै) तत्त्वान्तर्यामी श्रीनारायणाय नमः। मोक्षप्रदश्रीवासुदेवाय नमः।।

ओं ओं नमो नारायणाय ओं इति (१२) मूलमन्त्रेण प्राणायामं कृत्वा ।

ओं भूः। अग्न्यात्मने अनिरुद्धाय हृदयाय नमः।
ओं भुवः। वाय्वात्मने प्रद्युम्नाय शिरसे स्वाहा ।
ओं स्वः। सूर्यात्मने श्री संकर्षणाय शिखायै वौषट् ।
ओं भूर्भुवःस्वः। प्रजापत्यात्मने वासुदेवाय कवचाय हुम् ।
ओं सत्यात्मने नारायणाय अस्त्राय फट् । इति दिग्बंधः।

एतेषां मातृकामन्त्राणां अन्तर्यामी ऋषिः शिरसि, दैवी गायत्री छन्दः मुखे,। अजादिरूपी श्रीनारायणो देवता हृदये, ध्याने विनियोगः।

ओं तादृग्रूपाश्च पञ्चाशच्ज्ञानमुद्राभयोद्यताः।
टङ्की दण्डी च धन्वी च तत्तद्युक्तास्तु वामतः।।

अजादिरूपीश्रीनारायणप्रेरणया श्रीनारायणप्रीत्यर्थं मातृकान्यासमहं करिष्ये ।।

(1) १. ओं अं अजाय नमः। (शिरसि)
२. ओं आं आनंदाय नमः। (मुखे)
३. ओं इं इंद्राय नमः। (दक्षिणनेत्रे)
४. ओं ईं ईशानाय नमः। (वामनेत्रे)
५. ओं उं उग्राय नमः। (दक्षिणकर्णे)
६. ओं ऊं ऊर्जाय नमः। (वामकर्णे)
७. ओं ऋं ऋतंभराय नमः।(दक्षिणनासापुटे)
८. ओं ॠं ॠघाय नमः। (वामनासापुटे)
९. ओं ऌं ऌशाय नमः। (दक्षिणकपोले)
१०. ओं ॡं ॡजये नमः। (वामकपोले)
११. ओं एं एकात्मने नमः। (ऊर्ध्वोष्ठे)
१२. ओं ऐं ऐराय नमः। (अधरोष्ठे)
१३. ओं ओं ओजोभृते नमः।(उर्ध्वदन्तेषु)
१४. ओं औं औरसाय नमः।(अधरदन्तेषु)
१५. ओं अं अनंताय नमः। (मूर्धनि)
१६. ओं अः अर्धगर्भाय नमः (वाचि)।

(2) (दक्षिणबाहुसन्धिचतुष्टये, तदग्रे च)

१७. ओं कं कपिलाय नमः ।
१८. ओं खं खपतये नमः ।
१९. ओं गं गरुडासनाय नमः ।
२०. ओं घं घर्माय नमः ।
२१. ओं ङं ङसाराय नमः ।

(3) (वामबाहुसन्धिचतुष्टये, तदग्रे च)

२२. ओं चं चार्वंगाय नमः ।
२३. ओं छं छन्दोगम्याय नमः ।
२४. ओं जं जनार्दनाय नमः ।
२५. ओं झं झाटितारये नमः ।
२६. ओं ञं ञमाय नमः ।

(4) (दक्षिणपादसन्धिचतुष्टये, तदग्रे च)

२७. ओं टं टङ्किने नमः ।
२८. ओं ठं ठलकाय नमः ।
२९. ओं डं डरकाय नमः ।
३०. ओं ढं ढरिणे नमः।
३१. ओं णं णात्मने नमः ।

(5) (वामपादसन्धिचतुष्टये, तदग्रे च)

३२. ओं तं ताराय नमः ।
३३. ओं थं थभाय नमः ।
३४. ओं दं दण्डिने नमः ।
३५. ओं धं धन्विने नमः ।
३६. ओं नं नम्याय नमः।

(6) ३७. ओं पं पराय नमः।(दक्षिणकुक्षौ)
३८. ओं फं फलिने नमः। (वामकुक्षौ)
३९. ओं बं बलिने नमः। (पृष्ठे)
४०. ओं भं भगाय नमः। (गुह्ये)
४१. ओं मं मनवे नमः। (उदरे)

(7) ४२. ओं यं यज्ञाय नमः। (हृदये)
४३. ओं रं रामाय नमः। (त्वचि)
४४. ओं लं लक्ष्मीपतये नमः।(चर्मणि)
४५. ओं वं वराय नमः (मांसे)।

(8) ४६. ओं शं शांतसंविदे नमः।(रुधिरे)
४७. ओं षं षड्गुणाय नमः।(मेधसि)
४८. ओं सं सारात्मने नमः।(मज्जायां)
४९. ओं हं हंसाय नमः।(अस्तिषु)
५०. ओं ळं ळाळुकाय नमः।(प्राणे)
५१. ओं क्षं लक्ष्मीनृसिंहाय नमः।(जीवे)

अनेन मातृकान्यासेन अजादिरूपी श्रीलक्ष्मीनारायणः प्रीयतां प्रीतो भवतु ।

मूलमंत्रः(नारायण मंत्रः)

श्रीगुरुभ्यो नमः। श्रीपरमगुभ्यो नमः । श्रीमदानन्दतीर्थभगवत्पादाचार्यगुरुभ्यो नमः । श्रीवेदव्यासाय नमः । श्रीभारत्यै नमः। श्रीसरस्वत्यै नमः । श्रीवायवे नमः । श्रीब्रह्मणे नमः । श्रीमहालक्ष्म्यै नमः। श्रीनारायणाय नमः । (एकदशस्थाने उपास्यदेवतायै - मन्त्रप्रतिपाद्यदेवतायै) ओं श्रीनारायणाय नमः। मोक्षप्रदश्रीवासुदेवाय नमः ।

ओं ओं नमो नारायणाय नमः ओं इति (१२) मूलमन्त्रेण प्राणायामं कृत्वा ।

पञ्चाङ्गन्यासः

१. ओं क्रुद्धोल्काय हृदयाय नमः । २.ओं महोल्काय शिरसे स्वाहा ।
३. ओं वीरोल्काय शिखायै वौषट् । ४. ओं द्यूल्काय कवचाय हुं ।
५. ओं सहस्रोल्काय अस्त्राय फट् ।

पञ्चाङ्गुलिन्यासः

१. ओं क्रुद्धोल्काय अङ्गुष्ठाभ्यां नमः। २. ओं महोल्काय तर्जनीभ्यां नमः।
३. ओं वीरोल्काय मध्यमाभ्यां नमः। ४. ओं द्यूल्काय अनामिकाभ्यां नमः।
५. ओं सहस्रोल्काय कनिष्ठिकाभ्यां नमः।

अष्टाङ्गन्यासः

१. ओं ओं विश्वाय नमः शिरसि । २. ओं नं तैजसाय नमः नेत्रयोः ।
३. ओं मों प्राज्ञाय नमः नासाग्रे । ४. ओं नां तुर्याय नमः वाचि ।
५. ओं रां आत्मने नमःहृदि । ६. ओं यं अन्तरात्मने नमः नाभौ ।
७. ओं णां परमात्मने नमः जान्वोः। ८. ओं यं ज्ञानात्मने नमः पादयोः ।

अष्टाङ्गुलिन्यासः

अङ्गुष्ठं विहाय अङ्गुलिचतुष्टये दक्षिणहस्ते क्रमेण-

१. ओं ओं विश्वाय नमः । २. ओं नं तैजसाय नमः ।
३. ओं मों प्राज्ञाय नमः । ४. ओं नां तुर्याय नमः ।

अङ्गुष्ठं विहाय अङ्गुलिचतुष्टये वामहस्ते क्रमेण-

१. ओं रां आत्मने नमः । २. ओं यं अन्तरात्मने नमः ।
३. ओं णां परमात्मने नमः । ४. ओं यं ज्ञानात्मने नमः ।

अस्य नारायणाष्टाक्षरमंत्रस्य अन्तर्यामी ऋषिः । शिरसि, दैवी गायत्री छन्दः मुखे, श्रीनारायणो देवता हृदये, ध्याने विनियोगः ।

उद्यद्भास्वत्समाभासः चिदानन्दैकदेहवान् ।
चक्रशङ्खगदापद्मधरो ध्येयोऽहमीश्वरः ।।
लक्ष्मीधराभ्यामाश्लिष्टः स्वमूर्तिगणमध्यगः ।
ब्रह्मवायुशिवाहीशविपैः शक्रादिकैरपि ।
सेव्यमानोऽधिकं भक्त्या नित्यनिश्शेषशक्तिमान् ।
मूर्तयोऽष्टावपि ध्येयाश्चक्रशङ्खवराभयैः ।
युक्ताः प्रदीपवर्णाश्च सर्वाभरणभूषिताः ।
शङ्खचक्रवराभीतिहस्तान्येतानि सर्वशः ।
मूलरूपसवर्णानि कृष्णवर्णा शिखोच्यते ।।

लक्ष्मीनारायण प्रेरणया लक्ष्मीनारायण प्रीत्यर्थं नारायणमन्त्रजपं करिष्ये ।

" ओं ओं नमो नारायणाय ओं "

इति मन्त्रं अष्टोत्तरशतवारं जप्त्वा, पुनः प्राणायामं , पञ्चाङ्गन्यासं, पञ्चाङ्गुलिन्यासं, अष्टाङ्गन्यासं, अष्टाङ्गुलिन्यासं कृत्वा , ध्यानश्लोकं पठित्वा, 'यस्य स्मृत्ये'ति समापयेत्।

टि. जपकाले (तन्त्रसारोक्त) ध्यानश्लोकानुसारेण भगवद्रूपं सत्-चित्-आनन्द-आत्मकं आवरणदेवतासहितं निरन्तरं ध्यायेत् ।

रमाब्रह्मादिभ्यो अतिशयेन सर्वोत्तमत्वं, अनन्तगुणक्रियारूपत्वं, विश्वस्य सृष्टिस्थितिलयनियमनज्ञानाज्ञानबन्धमोक्षाणां दातृत्वं, सर्वेषां अचेतनानां मुक्तामुक्तानां चेतनानां च स्वामित्वं, स्वतन्त्रत्वं, रमादिसर्वजीवेषु स्थित्वा सर्वक्रियाकर्तृत्वं,

अणुरेणुप्रभृतिसमस्तब्रह्माण्डे तदावरणेषु अव्याकृताकाशे च व्याप्तत्वं, अनाद्यनन्तकालेषु सर्वेषां अनिमित्तमहोपकारित्वं, सर्वतोऽतिप्रेष्ठत्वं, सर्वकर्मसु पूज्यत्वं, गुरुदेवतान्तर्गतत्वं च स्मरेत् ।

अराः दोषाः तद्विरुद्धाः नाराः गुणाः तदयनत्वं, अरायनत्वाभावं, नारं जीवसम्बन्धिज्ञानं विषयतया तदयनत्वं, नाराः निर्दोषाः मुक्ताः तदयनत्वमिति नारायणशब्दार्थान् गुणपूर्णत्वं दोषदूरत्वं ज्ञेयत्वं गम्यत्वमित्यादिधर्मान् स्मरेत् ।

मनसिस्थं वासनामयं जडं रूपमेव भगवानिति न ध्यायेत् । अपि तु वासनामये रूपे वायुं, वायौ रमां, तत्र सच्चिदानन्दात्मकं नारायणं आवाह्य उपासीत ।

।। श्रीः ।।

।। पूजापद्धतिः ।।

नारायणाय परिपूर्णगुणार्णवाय विश्वोदयस्थितिलयोन्नियतिप्रदाय । ज्ञानप्रदाय विबुधासुरसौख्यदुःखसत्कारणाय वितताय नमो नमस्ते ।।

(पाणी पादौ प्रक्षाल्य) विष्णोः पूजागृहस्य द्वारसमीपं गत्वा द्वारपालान्नमेत् ।

द्वारपालनमनम्

पूर्वद्वारे	श्रियै नमः	जयाय नमः, विजयाय नमः ।
दक्षिणे	श्रियै नमः	बलाय नमः, प्रबलाय नमः ।
पश्चिमे	श्रियै नमः	नन्दाय नमः, सुनन्दाय नमः ।
उत्तरे	श्रियै नमः	कुमुदाय नमः, कुमुदाक्षाय नमः ।

इति भक्त्या नमस्कृत्य तदनुज्ञामवाप्नुयात् ।

देवगृहप्रवेशः

वायवित्यस्य मधुच्छन्दाः वैश्वामित्रः ऋषिः, वायुः देवता, गायत्री छन्दः, देवगृहकवाटोद्घाटने विनियोगः ।

ओं वायवा याहि दर्शते मे सोमा अरंकृताः। तेषां पाहि श्रुधी हवम् ।

इति मन्त्रं पठन् देवगृहद्वारं उद्घाटयेत् ।

तालत्रयं कृत्वा देहलीं अस्पृशन्नेव दक्षिणांघ्रिं पुरस्कृत्य,

यच्च किञ्चिज्जगत्सर्वं दृश्यते श्रूयतेऽपि वा ।
अन्तर्बहिश्च तत्सर्वं व्याप्य नारायणः स्थितः ।।

इति मन्त्रं पठन्नेव देवगृहं प्रविशेत् ।।

दीपप्रज्वालनम् ।

अग्निनेत्यस्य मेधातिथिः काण्वः ऋषिः, अग्निर्देवता, गायत्री छन्दः, दीपप्रज्वालने विनियोगः।

ओं अग्निनाग्निः समिध्यते कविर्गृहपतिर्युवा । हव्यवाड् जुह्वास्यः ।

इति मन्त्रेण दीपं प्रज्वाल्य, ईक्षणेन दिविस्थान्, पुष्पक्षेपेण अन्तरिक्षगतान्, पार्ष्णि (गुल्फस्य आधोभागः पादमूलं) घातत्रयेण भूमिस्थान् विघ्नान् उच्चाटयेत् ।

भूतोच्चाटनम्

अपसर्पन्तु ये भूता ये भूता भुवि संस्थिताः ।
ये भूता विघ्नकर्तारस्ते नश्यन्तु शिवाज्ञया ।

इति भूतानुच्चाटयेत् । ततः नाराचमुद्रया दिशः बन्धयेत् ।

प्रार्थना

ततः वेदिकाया अधःस्थित्वा विनयपूर्वकं बद्धाञ्जलिः सन् प्रार्थयेत् ।

लक्ष्मीकान्त नमस्तेऽस्तु स्वामिन् भीतो भवाम्बुधेः ।
पूजयाम्यहमद्य त्वां प्रसीद पुरुषोत्तम ।

त्वामेव शरणं यामि शरणागतवत्सल ।
कुरुष्व सफलां पूजां पूजार्हं मां च माधव ।।

कायिकान् वाचिकान् दोषान् मानसानपि सर्वदा ।
वैष्णवद्वेषहेतून् मे भस्मसात्कुरु माधव ।

अपराधसहस्राणि क्रियन्तेऽहर्निशं मया ।
तानि सर्वाणि मे देव क्षमस्व मधुसूदन ।। इति ।

मानुषगन्धनिवारणम्

येभ्य इत्यस्य गयः प्लातः ऋषिः, विश्वेदेवाः देवताः, जगती छन्दः, मनुष्यगन्धनिवारणे विनियोगः ।

ओं येभ्यो माता मधुमत् पिन्वते पयः पीयूषं द्यौरदितिरद्रिबर्हाः ।

उक्थशुष्मान् वृषभरान् त्स्वप्नसस्ताँ आदित्याँ अनु मदा स्वस्तये ।

देवस्य आत्मनश्च मध्ये जवनिकां कल्पयेत्। वेदिकां आरुह्य ब्रह्मपारस्तवं पठेत् ।

ब्रह्मपारस्तवः

प्रचेतस ऊचुः -

ब्रह्मपारं मुने श्रोतुं इच्छामः परमं स्तवं ।
जपता कण्डुना देवो येनाराध्यत केशवः ।।

सोम उवाच -

पारः परं विष्णुरपारपारः परः पराणामपि पारपारः ।
स ब्रह्मपारः परपारभूतः परः परेभ्यः परमार्थरूपी ।।

स कारणं कारणतस्ततोऽपि तस्यापि हेतुः परहेतुहेतुः ।
कार्येषु चैवं स हि कर्मकर्तृ(र्ता)रूपैरशेषैरवतीह सर्वम् ।।

ब्रह्मप्रभुर्ब्रह्म स सर्वभूतो ब्रह्म प्रजानां पतिरच्युतोऽसौ ।
ब्रह्माव्ययं नित्यमजं स विष्णुरपक्षयाद्यैरखिलैरसङ्गी ।।

ब्रह्माक्षरमजं नित्यं यथाऽसौ पुरुषोत्तमः ।
तथा रागादयो दोषाः प्रयान्तु प्रशमं मम ।।

एवं वै ब्रह्मपाराख्यं संस्तवं परमं जपन् ।
अवाप परमां सिद्धिं स समाराध्य केशवम् ।। इति जपेत् ।

घण्टावादनम्

घण्टाकिरीटदण्डेषु स्वरे नाले क्रमेण तु ।
ब्रह्माणं गरुडं नागं वाग्देवीं च प्रजापतिम् ।।

इत्युक्तदेवान् आवाह्य, नत्वा घण्टां वादयेत् । ततो जवनिकां त्यजेत् ।

मण्टपध्यानम्

उत्तप्तोज्ज्वलकाञ्चनेन रचितं तुङ्गाङ्गरङ्गस्थलं ।
शुद्धस्फाटिकभित्तिकाविलसितैः स्तम्भैश्च हैमैः शुभैः ।।

मुक्ताजालविलम्बिमण्टपयुतं वज्रैश्च सोपानकैः ।
नानारत्नविराजितैश्च कलशैरत्यन्तशोभावहम् ।।

द्वारैश्चामररत्नजातखचितैः शोभावहं मण्डितम् ।
रत्नप्रयैरपि शङ्खपद्मधवलैः प्रभ्राजितं स्वस्तिकैः ।
माणिक्योज्ज्वलदीपदीप्तिविलसल्लक्ष्मीविलासास्पदं
ध्यायेन्मण्डपमर्चनेषु सकलेष्वेवंविधं साधकः ।।

त्युक्तरीत्या मण्टपं ध्यायेत् ।

कृपयोत्थीयतां तल्पात् तव पूजा क्रिया यतः ।
आयताभ्यां विशालाभ्यां शीतलाभ्यां कृपानिधे ।।
करुणारसपूर्णाभ्यां लोचनाभ्यां विलोकय ।।

ते प्रार्थ्य देवमुत्थाप्य पीठे उपवेशयेत् ।

निर्माल्यविसर्जनम्

ततः निर्माल्यं विसृजेत् । ' रुद्रः देवस्य वामभागे स्वशिरसि पात्रं धृत्वा तिष्ठति ' यनुसन्धाय देववामभागस्थपात्रे निर्माल्यं विसृजेत् ।

निर्माल्यविसर्जने 'अहं रुद्रेभि'रिति अम्भृणीसूक्तं पठेत् । निर्माल्याभिषेके तु षसूक्तं पठेत्। प्रथमाभिषेकजलं निरस्य द्वितीयनिर्माल्याभिषेकजलं लक्ष्म्यादिभ्यः र्माल्य-तीर्थदानाय ब्रह्मयज्ञाङ्गतर्पणाय च पृथक् स्थापयेत् । ततः मीवायुशेषगरुडप्रतिमानां निर्माल्यं विसृज्य अभिषिञ्चेत् ।

एवं आवाह्य, अम्भृणीश्रीसूक्तादिभिः लक्ष्मीं, पनमान-बळित्था-सुन्दर काण्ड-स्तुति-मध्वविजयादिभिः मुख्यप्राणं अभिषिञ्चेत् ।

पक्षिराजाय विद्महे वक्रतुण्डाय धीमहि । तन्नो गरुडः प्रचोदयात्।
गरुडं, (ओं शें) शेषाय नमः इति शेषं च अभिषिञ्चेत् ।
प्राणस्य तीर्थं पृथक्पात्रे स्थापयेत् । अन्येषां तीर्थानि पात्रान्तरे परित्यजेत् ।

विष्णु प्रतिमायां इव रमावायुप्रतिमयोः अपि गोलकद्वयं अनुसन्दध्यात् । तदित्थम् । मुख्यप्राणः प्रथमं गोलकम् । तदन्तःस्था लक्ष्मीः द्वितीयं गोलकम्। तदन्तः नारायणः इति।

शेषगरुडादिप्रतिमासु तु गोलकत्रयं अनुसन्दध्यात् । तदित्थम् । शेषः इत्यादिः तत्तत्प्रतिमादेवता प्रथमं गोलकम् । तद्देवतान्तर्गतः मुख्यप्राणः द्वितीयं गोलकम् । तदन्तःस्था लक्ष्मीः तृतीयं गोलकम् । तदन्तः नारायणः इति ।

प्रथमं लक्ष्मीप्रतिमायां आवाहनक्रमः ।

उद्यद्रविप्रकरसन्निभमच्युताङ्के स्वासीनमस्य नुतिनित्यवचःप्रवृत्तिम् ।
ध्यायेद् गदाऽभयकरं सुकृताञ्जलिं तं प्राणं यथेष्टतनुमुन्नतकर्मशक्तिम् ।

इति लक्ष्मीप्रतिमायां प्रथमं मुख्यप्राणं ध्यात्वा आवाह्य

कौशेयपीतवसनामरविन्दनेत्रां पद्मद्वयाभयवरोद्यतपद्महस्ताम् ।
उद्यच्छतार्कसदृशीं परमाङ्कसंस्थां ध्यायेद् विधीशनुतपादयुगां जनित्रीम् ।

इति मुख्यप्राणस्य अन्तः लक्ष्मीं ध्यात्वा आवाह्य

उद्यद्भास्वत्समाभासः चिदानन्दैकदेहवान् ।
शङ्खचक्रगदापद्मधरो ध्येयोऽहमीश्वरः ।

इति लक्ष्म्यन्तःस्थं नारायणं ध्यात्वा

-''एह्येहि मम हृत्पद्मस्थितनारायण। लक्ष्मीप्रतिमान्तःस्थ-(तेजःसार प्रतिमान्तःस्थ) मुख्यप्राणप्रतिमागतलक्ष्मीरूपचिन्मयप्रतिमायां लक्ष्म्यन्तर्गतं नारायणं त्वां आवाहयामि आवाहयामि'' इत्यावाहयेत् ।

अथ वायुप्रतिमायां पूर्ववदेव 'उद्यद्रवि', 'कौशेयपीत', 'उद्यद्भास्वत' इति वायुं लक्ष्मीं नारायणं च ध्यात्वा ''एह्येहि मम हृत्पद्मस्थितनारायण । वायुप्रतिमान्तःस्थ- (तेजःसारप्रतिमान्तःस्थ) मुख्यप्राणरूपप्रतिमागतलक्ष्मीरूपचिन्मयप्रतिमायां वाय्वन्तर्गतं नारायणं त्वां आवाहयामि आवाहयामि'' इत्यावाहयेत् ।

एवं गरुडप्रतिमायां 'पक्षिराजाय...' इति गरुडं, 'उद्यद्रवि' 'कौशेयपीत', 'उद्यद्भास्वत्' इति वायुं लक्ष्मीं नारायणं च ध्यात्वा, ''एह्येहि मम हृत्पद्मस्थितनारायण । गरुडप्रतिमान्तःस्थ-(तेजःसारप्रतिमान्तःस्थ) गरुडान्तर्गतमुख्यप्राणरूपप्रतिमागतलक्ष्मीरूप-चिन्मयप्रतिमायां गरुडान्तर्गतं नारायणं त्वां आवाहयामि आवाहयामि'' इत्यावाहयेत् ।

भूतोच्चाटनम् ।

आसने उपविश्य ।

अपसर्पन्तु ये भूता ये भूता भुवि संस्थिताः ।
ये भूता विघ्नकर्तारस्ते नश्यन्तु शिवाज्ञया ।

अपक्रामन्तु भूतानि पिशाचाः सर्वतो दिशम् ।
अपसर्पन्तु ये भूताः क्रूराश्चैव तु राक्षसाः ।।

ये चान्ये निवसन्त्येव देवता भुवि संस्थिताः ।
तेषामप्यविरोधेन ब्रह्मकर्म समारभे । इति ।

आसनम्

पृथ्वीति मन्त्रस्य मेरुपृष्ठः ऋषिः । कूर्मो देवता । सुतलं छन्दः । आसने विनियोगः ।

पृथ्वि त्वया धृता लोका देवि त्वं विष्णुना धृता ।
त्वं च धारय मां देवि पवित्रं कुरु चासनम् ।
मां च पूतं कुरु धरे नतोऽस्मि त्वां सुरेश्वरि । इति भूमिं प्रार्थ्य

ओं पं परमपुरुषाय नमः । ओं आधारशक्त्यै नमः ।
ओं कुं कूर्माय नमः । ओं मं मण्डूकाय नमः ।
ओं वं वराहाय नमः । ओं शें शेषाय नमः ।
ओं कं कालाग्निरुद्राय नमः । ओं वं वज्राय नमः ।

अस्त्राय फट् । इति इषुमुद्रया दिग्बन्धनं कुर्यात् ।

'ऐन्द्र्यादिदिक्षु बध्नामि नमश्चक्राय स्वाहा' इति चक्रमुद्रां सर्वदिक्षु स्वशिरसि दर्शयेत्।

पूजासङ्कल्पः

आचम्य, प्राणानायम्य, तिथ्यादि सङ्कीर्त्य

अनन्तकल्याणगुणैकसिन्धुश्रीविष्णुना प्रेरितमानसोऽहम् ।
तस्यैव वीर्येण बलेन तेजसा सञ्जीवितस्वान्तवपुश्चिदिन्द्रियः ।।

प्रीत्यर्थमस्यैव करोमि पूजाविधिं प्रदिष्टं खलु तन्त्रसारे ।
ब्रह्माण्डसाहस्रपतेर्दयालोर्भक्त्या यथाशक्ति यथैव सम्पत् ।। इति ।

"श्रीविष्णुप्रेरणया, श्रीविष्णुप्रीत्यर्थं, भगवतो बलेन, भगवतो वीर्येण, भगवतस्तेजसा, भगवतः कर्मणा, भगवतो वासुदेवस्याज्ञया यथामिलितोपचारद्रव्यैः श्रीमदानन्दतीर्थगुरूदिततन्त्रसारोक्तप्रकारेण इन्द्रियाद्यधिष्ठात्रा वासुदेवेन प्रेरितोऽहं भगवतः वासुदेवस्य षोडशोपचारैः पूजाख्यं कर्म करिष्ये" इति सङ्कल्पयेत्। ततः नारायणमन्त्रं जपेत्।

देवप्रार्थना

निषुसीद इत्यस्य वैरूपो नभःप्रभेदनः ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः । प्रार्थने विनियोगः ।

नि षु सीद गणपते गणेषु त्वामाहुर्विप्रतमं कवीनाम् ।

न ऋते त्वत् क्रियते किं चनारे महामर्कं मघवञ्चित्रमर्च ।।

आराध्यसे प्राणभृतां प्रणेत्रा प्राणाधिनाथेन समीरणेन ।
नारायण ज्ञानसुखैकपूर्ण स्वामिन् मयि श्रीरमण प्रसीद ।।

बिम्बोऽसि प्रतिबिम्बोऽस्मि तव यद्यपि चान्तरम् ।
स्वामिन् निर्दोष मद्दोषान् विरेचय नमोऽस्तु ते ।।

इति वदन् प्रार्थनामुद्रां प्रदर्शयेत् ।

कलशपूजा

तत्र अभिषेकार्थं बृहत्कलशं, कुम्भाभिषेकार्थं सूक्ष्मकलशं च स्थापयित्वा,

निर्विषीकरणार्थं गरुडमुद्रां,

ओं पक्षिराजाय विद्महे वक्रतुण्डाय धीमहि । तन्नो गरुडः प्रचोदयात् । इति ।

अमृतीकरणार्थं धेनुमुद्रां,

सर्वकामदुघे देवि सर्वतीर्थाभिषेचिनि ।
पावने सुरभिश्रेष्ठे देवि तुभ्यं नमोऽस्तु ते ।। इति ।

पवित्रीकरणार्थं शङ्खमुद्रां,

ओं नमो भगवते पाञ्चजन्याय महाशङ्खाय
सर्वपातालवासिनां विक्षोभकाय हुं फट् स्वाहा ।। इति ।

संरक्षणार्थं चक्रमुद्रां,

ओं नमः सुदर्शनाय महाचक्राय हुं फट् स्वाहा ।। इति ।

दिग्बन्धनार्थं गदामुद्रां

ओं नमो भगवत्यै गदायै भावरूपिण्यै कौमोदिक्यै हुं फट् स्वाहा ।। इति

जलशोधनार्थं पद्ममुद्रां प्रदर्शयेत् ।

हस्तेन कलशौ स्पृष्ट्वा

कलशस्य मुखे विष्णुः कण्ठे रुद्रः समाश्रितः ।
मूले तत्र स्थितो ब्रह्मा मध्ये मातृगणास्तथा ।।

कुक्षौ तु सागरास्सर्वे सप्तद्वीपा वसुन्धरा ।
ऋग्वेदोऽथ यजुर्वेदः सामवेदो ह्यथर्वणः ।।

अङ्गैश्च सहितास्सर्वे कलशं तु समाश्रिताः ।
अत्र गायत्री सावित्री शान्तिः पुष्टिकरी तथा ।।

आयान्तु देवपूजार्थं अभिषेकार्थमादृताः ।
सर्वे समुद्रास्सरितः तीर्थानि जलदा नदाः ।।
आयान्तु देवपूजार्थं अभिषेकार्थमादरात् ।

इमं मे इत्यस्य सिन्धुक्षित् प्रैयमेधः, नद्यो देवता, जगती छन्दः, नदीप्रार्थने विनियोगः

इमं मे गङ्गे यमुने सरस्वति शुतुद्रि स्तोमं सचता परुष्ण्या ।
असिक्न्या मरुद्वृधे वितस्तयाऽऽर्जीकीये शृणुह्या सुषोमया ।।

गङ्गे च यमुने चैव गोदावरि सरस्वति ।
नर्मदे सिन्धु कावेरि जलेऽस्मिन् सन्निधिं कुरु ।

इति मन्त्राभ्यां कलशद्वये तुलसीदले निधाय,

ततः स्नानीयकलशस्य मुखे पूर्वादिचतुर्दिक्षु गन्धतुलसीदलैः अर्चेत् ।

कलशद्वयजले स्नानीयकलशे अजादिशतकलशदेवताभिः सहितं "श्रीनारायणं आवाहयामि आवाहयामि" इति द्विरुच्चारयेत् ।

ओं अं अजाय नमः (एवमुत्तरत्र आदौ ओङ्कारं अन्ते नमःशब्दं च संयोज्य मन्त्रान् पठेत् ।)

आं आनन्दाय ।	इं इन्द्राय ।	ईं ईशानाय ।	उं उग्राय।	ऊं ऊर्जाय ।
ऋं ऋतंभराय।	ॠं ॠघाय।	ऌं ऌशाय ।	ॡं ॡजये ।	एं एकात्मने ।
ऐं ऐराय।	ओं ओजोभृते।	औं औरसाय।	अं अन्ताय।	अः अर्धगर्भाय।
कं कपिलाय,	खं खपतये	गं गरुडासनाय	घं घर्माय,	ङं ङसाराय,
चं चार्वङ्गाय,	छं छन्दोगम्याय,	जं जनार्दनाय,	झं झाटितारये,	ञं ञमाय
टं टंकिने,	ठं ठलकाय	डं डरकाय	ढं ढरिणे	णं णात्मने
तं ताराय	थं थभाय	दं दण्डिने	धं धन्विने	नं नम्याय
पं पराय	फं फलिने	बं बलिने	भं भगाय	मं मनवे
यं यज्ञाय	रं रामाय	लं लक्ष्मीपतय	वं वराय	शं शान्तसंविदे
षं षड्गुणाय	सं सारात्मने	हं हंसाय	ळं ळाळुकाय	

क्षं लक्ष्मीनरसिंहाय इति (५१) एकपञ्चाशन्मूर्तीः ।

केशवादिचतुर्विंशतिमूर्तीः (२४) ।

विश्वाय तैजसाय प्राज्ञाय तुरीयाय आत्मने अन्तरात्मने परमात्मने ज्ञानात्मने इत्यष्टमूर्तीः(८) ।

वासुदेवाय सङ्कर्षणाय प्रद्युम्नाय अनिरुद्धाय इति चतुर्मूर्तीः (४)।

मत्स्याय कूर्माय वराहाय नरसिंहाय वामनाय भार्गवाय राघवाय वेदव्यासाय कृष्णाय दत्तात्रेयाय बुद्धाय कल्किने शिंशुमाराय इति त्रयोदशमूर्तीः (१३) स्नानीयकलशे आवाहयेत्।

एवं पूर्णकलशे ओं शिंशुमाराय नमः इत्यारभ्य ओं अजाय नमः इत्यन्तं व्युत्क्रमेण आवाहयेत् ।

(श्रीकृष्णाय नमः। हरये। उपेन्द्राय । जनार्दनाय । अच्युताय । नारसिंहाय । अधोक्षजाय। पुरुषोत्तमाय। अनिरुद्धाय । प्रद्युम्नाय । वासुदेवाय । सङ्कर्षणाय । दामोदराय । पद्मनाभाय । हृषीकेशाय । श्रीधराय । वामनाय । त्रिविक्रमाय । मधुसूदनाय । विष्णवे । गोविन्दाय । माधवाय। नारायणाय । केशवाय।)

कलशदेवताभ्यः षोडषोपचारान् समर्पयेत् । कलशद्वयं स्पृष्ट्वा सान्निध्यार्थं द्वादशवारं मूलमन्त्रं जपेत् ।

कलशः कीर्तिमायुष्यं विद्यां मेधां श्रियं बलं ।

योग्यतां पापहानिं च पुण्यवृद्धिं च साधयेत् ।

सर्वक्षेत्रमयो यस्मात् सर्वदेवमयो यतः ।

अतो हरिप्रियोऽसि त्वं पूर्णकुम्भ नमोऽस्तु ते ।

इति प्रार्थ्य 'यस्यस्मृत्या' इति समाप्य अनेन कलशपूजनेन बुधवरुणान्तर्यामि मुख्यप्राणान्तर्यामी लक्ष्मीनारायणः प्रीयतां सुप्रीतो भवतु ।

शङ्खपूजा

शङ्खपूजां करिष्ये इति सङ्कल्प्य

त्वं पुरा सागरोत्पन्नो विष्णुना विधृतः करे ।

नमितस्सर्वदेवैश्च पाञ्चजन्य नमोऽस्तु ते ।

शङ्खं चन्द्रार्कदैवत्यं मध्ये वरुणदेवतम् ।

पृष्ठे प्रजापतिं विद्यात् अग्रे गङ्गा सरस्वती ।

त्रिलोक्यां यानि तीर्थानि वासुदेवस्य चाज्ञया ।

शङ्खे तिष्ठन्ति विप्रेन्द्र तस्माच्छङ्खं प्रपूजयेत्।

इति शङ्खं प्रार्थ्य, स्नानीयोदकं उद्धरिण्या शङ्खे निधाय तुलसी पुष्पं च क्षिप्त्वा

ओं नमो भगवतो पाञ्चजन्याय महाशङ्खाय

सर्वपातालवासिनां विक्षोभकाय हुं फट् स्वाहा

ॐ पाञ्चजन्याय विद्महे पावमानाय धीमहि । तन्नः शङ्खः प्रजोदयात् ।

इति मन्त्रेण अभिमन्त्र्य, शङ्खं सम्पूजयेत् ।

पञ्चपात्रपूजा

वायव्ये अर्घ्यम् श्रीः, नैर्ऋत्यां पाद्यं सरस्वती, ऐशान्यं आचमनीयं रतिः, आग्नेये नानीयं वरुणः, मध्ये मधुपर्कं ब्रह्मा, पुनराचमनीयं शान्तिः ।

सर्वत्र तुलसीं निक्षिपेत् । ततः तुलसीदलयुक्तेन शङ्खगततोयेन पूजाद्रव्याणि देवं च त्रेवारं प्रोक्षयेत् ।

विष्णोरासनभूताय दिव्यरत्नमयाय च ।

प्रधानपुरुषेशाय महापीठाय ते नमः ।

ीमदनन्ताय नमः । तदुपरि रमायै इति पीठदेवताः स्मृत्वा नमेत् ।✻✻

(सम्भवे किञ्चिद्विस्तृता) **पीठपूजा**

(पूर्वं ओङ्कारः अन्ते नमःशब्दश्च उच्चार्यः ।)

(मध्ये परदेवतायै नमः ।) तस्य सव्ये ओं गुरुभ्यो नमः ।

दक्षिणे सर्वदेवताभ्यो । पुनस्सव्ये सर्वगुरुभ्यो ।

ीठपादाधोदेवताः -

आग्नेये गरुडाय, नैर्ऋत्ये वेदव्यासाय, वायव्ये सरस्वत्यै, ईशान्ये दुर्गायै ।

ीठपादोर्ध्वदेवताः -

आग्नेये धर्माधिपतये यमाय । नैर्ऋत्ये ज्ञानाधिपतये वायवे ।

वायव्ये वैराग्याधिपतये शिवाय । ईशान्ये एश्वर्याधिपतये इन्द्राय ।

ीठफलकदेवताः -

पूर्वे अधर्माधिपतये निर्ऋतये । दक्षिणस्यां अज्ञानमानि दुर्गायै ।

प्रतीच्यां अवैराग्याधिपतये कामाय । उत्तरे अनैश्वर्याधिपतये शिवाय ।

ारमपुषाय । तदुपरि आधारशक्त्यै । ब्रह्माण्डाधारविष्णुकूर्माय । अण्डान्तःस्थाय गाधजलाधारविष्णुकूर्माय । तत्पुच्छाश्रितवायुकूर्माय । तत्पुच्छाश्रितशेषाय । तत्फणाश्रितपृथिव्यभिमानिन्यै भूम्यै । तदुपरि क्षीरसागराय वरुणाय । तदुपरि मारूपश्वेतद्वीपाय । तदुपरि रमारूपसुवर्णमण्डपाय ।

तन्मध्ये रमारूपकन्दनालसहितषड्दलपद्माय ।

ापृष्ठदलेषु सत्वाभिमानिश्रिये । रजोभिमानिभुवे । तमोऽभिमानिदुर्गायै ।

ास्याग्रदलेषु सूर्याय । सोमाय । हुताशनाय ।

ूर्वादिदिक्षु आत्मने । अन्तरात्मने । परमात्मने । ज्ञानात्मने । इति सोपानदेवताः तदुपरि ाष्टदलपद्मे विमलायै, उत्कर्षिण्यै, ज्ञानायै, क्रियायै, योगायै, प्रव्ह्यै, सत्यायै, ईशानायै, ानुग्रहायै ।

पञ्चामृतपूजा

ञ्चपात्रपूजानन्तरं मध्ये क्षीरे गोविन्दं, पूर्वे दध्नि वामनं, दक्षिणे आज्ये विष्णुं, पश्चिमे ागुनि मधुसूदनं, उत्तरे शर्करायां अच्युतं स्मरेत् । तत्र तुलसीं निक्षिप्य मूलमन्त्रेण ाभिमन्त्रयेत् ।

हृत्कमलविकासः

ततः अधोमुखं हृत्कमलं ओं यं ओं इति वायुबीजेन अभिमुखं कृत्वा, प्रणवेन उन्मुखं कृत्वा, ज्ञानार्केण विकासयेत् । तत्र नारायणं ध्यायेत् ।

बिम्बरूपध्यानम्

उद्यद्भास्वत्समाभासःचिदानन्दैकदेहवान् ।
शङ्खचक्रगदापद्मधरोध्येयोऽहमीश्वरः ।।
लक्ष्मीधराभ्यामाश्लिष्टः स्वमूर्तिगणमध्यगः ।
ब्रह्मवायुशिवाहीशविपैः शक्रादिकैरपि ।
सेव्यमानोऽधिकं भक्त्या नित्यनिश्शेषशक्तिमान् ।।

हृदयस्थभगवद्रूपवर्णनम्

हृदये सर्वशो व्यापी प्रादेशः पुरुषोत्तमः ।
जीवानां स्थानमुद्दिष्टः सर्वदैव सनातनः ।

हृत्कर्णिकामूलगतः सोऽङ्गुष्ठाग्रप्रमाणकः ।
मूलेश इति नामास्मिन् सर्वे जीवाः प्रतिष्ठिताः ।

अङ्गुष्ठमात्रे पुरुषे कर्णिकाग्रस्थिते हरौ ।
प्रविशन्ति सुषुप्तौ तु प्रबुध्यन्ते ततस्तथा ।।

सोऽयं त्रिरूपो भगवान् हृदयाख्यः प्रकीर्तितः ।।
हृदिस्था या हरेर्मूर्तिः जीवो यत्प्रतिबिम्बकः ।
यद्वशे वर्तते जीवः सा तु जीवकला स्मृता ।।

इति बिम्बरूपं नारायणं ध्यायेत् ।

बिम्बरूपावाहनम्

आत्मेत्यस्य वातायनः , वासुदेवः, त्रिष्टुप् स्वबिम्बमूर्त्यावाहने विनियोगः ।

आत्मा देवानां भुवनस्य गर्भो यथावशं चरति देव एषः ।

घोषा इदस्य श्रृण्विरे न रूपं तस्मै वाताय हविषा विधेम ।।

इति मन्त्रं, सहस्रशीर्ष इति ऋचं, मूलमन्त्रं चोच्चार्य

''एहि एहि मम हृत्कमलस्थिततत्वदेवतान्तर्गत श्रीमुख्यप्राणान्तर्गत बिम्बरूपिन् लक्ष्मीनारायण पीठस्थितैतत्प्रतिमान्तस्थ तेजःसारप्रतिमान्तस्थित श्रीमुख्यप्राणरूप प्रतिमान्तर्गत रमारूपचिन्मयप्रतिमायां मदन्तर्यामिणं मन्नियामकं मदाकारं मदाश्रयं मदाधारं मदुत्पादकं मत्पालकं मत्संहारकं मत्प्रेरकं मन्निवर्तकं मत्सत्ताप्रदं मदीयदोषातिदूरं मदत्यन्तविलक्षणं मदचिन्त्यं मदुत्तमं नारायणं त्वां आवाहयामि आवाहयामि'' इति इत्युच्चार्य आवाहनमुद्रया तमावाहयेत् ।

सान्निध्यं कुरु देवेश सर्वसम्पत्करो भव ।
विभो सकललोकेश विष्णो जिष्णो हरे प्रभो ।।
त्वां भक्त्या पूजयाम्यद्य भोगैरर्घ्यादिभिः क्रमात् । इति प्रार्थ्य

ततः मातृकान्यासं तत्त्वन्यासं च प्रतिमायां कृत्वा प्रतिमां स्पृष्ट्वा द्वादशवारं मूलमन्त्रं जपेत् ।

ततः

यागावसानपर्यंतं अत्र स्थित्वा जनार्दन ।
भक्तस्य मम पूजां त्वं गृहीत्वा पाहि मां विभो ।।

भो स्वामिन् जगतां नाथ यावत्पूजावसानकं ।
तावत्संप्रीतिभावेन बिम्बेऽस्मिन् सन्निधौ भव ।।

इति प्रार्थ्य, मूलमन्त्रेण आवाहनं, स्थापनं, सान्निध्यं, सन्निरोधनं, संमुखीकरणं, अवगुण्ठनं, इत्येवं षण्मुद्राः दर्शयेत् ।

ततः चक्राद्यायुधदेवताभ्यो नमः आभरणेभ्योः नमः इति तानि विसर्जयेत् ।

अभिषेकविधिः ।

''एहि श्रीभगवन् विष्णो स्नानार्थं मज्जनालयं'' इति प्रार्थ्य पादुके समर्प्य स्नानपीठे स्थापयेत् । मूलमन्त्रेण,

लक्ष्मीहस्तेन इदं ते अर्घ्यम् । सरस्वतीहस्तेन इदं ते पाद्यम् । रतिहस्तेन आचमनम् । ब्रह्महस्तेन अयं ते मधुपर्कः । शान्तिहस्तेन इदं ते पुनराचमनम् । वरुणहस्तेन इदं ते मलापकर्षणस्नानम् इति तानि समर्पयेत् ।

(शुद्धाभिषेकात् पूर्वम्) पञ्चामृताभिषेकः ।

आ प्यायस्व समेतु ते विश्वतः सोम वृष्ण्यम् ।
भवा वाजस्य सङ्गथे । इति पयसा अभिषिच्य

दधिक्राव्णो अकारिषं जिष्णोरश्वस्य वाजिनः ।
सुरभि नो मुखा करत् प्र ण आयूंषि तारिषत् ।। इति दध्ना अभिषिच्य

घृतं मिमिक्षे घृतमस्य योनिर्घृते श्रितो घृतम्वस्य धाम ।
अनुष्वधमा वह मादयस्व स्वाहाकृतं वृषभ वक्षि हव्यम् ।। इति घृतेन अभिषिच्य

मधु वाता ऋतायते मधु क्षरन्ति सिन्धवः । माध्वीर्नः सन्त्वोषधीः ।
मधु नक्तमुतोषसो मधुमत् पार्थिवं रजः । मधु द्यौरस्तु नः पिता ।
मधुमान्नो वनस्पतिर्मधुमाँ अस्तु सूर्यः । माध्वीर्गावो भवन्तु नः । इति मधुना अभिषिच्य

स्वादुः पवस्य दिव्याय जन्मने स्वादुरिन्द्राय सुहवीतुनाम्ने ।
स्वादुर्मित्राय वरुणाय वायवे बृहस्पतये मधुमाँ अदाभ्यः ।। इति शर्करया अभिषिच्य

याः फलिनीर्या अफला अपुष्पा याश्च पुष्पिणीः ।
बृहस्पतिप्रसूतास्ता नो मुञ्चन्त्वंहसः ।। इति फलैः संस्नापयेत् ।

शुद्धाभिषेकः

शुद्धोदकस्नानं घण्टानादं कुर्वन् शङ्खेनैव कुर्यात् । तदा पुरुषसूक्तं पठेत् ।

ततः पूर्णकुम्भं उद्धृत्य तेनैव 'ओं अं अजाय नमः' इत्यादि 'ओं शिंशुमाराय नमः' इत्यन्तैः मन्त्रैः अभिषेकं कुर्यात् ।

मूलमन्त्रेण वस्त्रेण अङ्गमार्जनं कृत्वा शालग्रामचक्रांकितानि निदध्यात् ।

युवं वस्त्राणि पीवसा वसाथे युवोरच्छिद्रा मन्तवो ह सर्गाः ।

अवातिरतमनृतानि विश्व ऋतेन मित्रावरुणा सचेथे । इति वस्त्रं समर्प्य,

वैजयन्तीमालां, कौस्तुभं, श्रीवत्सं, चूडामणिं च मनसा समर्प्य

यज्ञोपवीतं परमं पवित्रं प्रजापतेर्यत् सहजं पुरस्तात्।
आयुष्यमग्र्यं प्रतिमुञ्च शुभ्रं यज्ञोपवीतं बलमस्तु तेजः । इति यज्ञोपवीतंदत्वा

गन्ध-तुलसी-पुष्पसमर्पणम् ।

आर्द्रं तुलसीसहितमेव गन्धं शङ्खे संस्पर्श्य, गन्धद्वारां इति तुलसीपत्रं पुष्पाणि मालाः दूर्वाङ्कुरान् च केशवादिचतुर्विंशतिभिः मत्स्यादिदशभिः नारायणाद्यष्टोत्तरशतेन विश्वादिभिश्च नामभिः अर्पयेत् ।

(सम्भवे किञ्चिद्विस्तृता) आवरणदेवतापूजा

ततः आवरणदेवताः आवाहयेत् । नारायणमन्त्रेण परदेवतामावाहयेत् ।

१) वामे लक्ष्म्यै नमः । दक्षिणे धरायै नमः ।

२)दिक्षु पूर्वादिदिक्षु ओं क्रुद्धोल्काय नमः, महोल्काय, वीरोल्काय, द्युल्काय चतुर्षु कोणेषु ओं हसोल्काय नमः ।

३) पूर्वादिदिक्षु पुरुषान् कोणेषु स्त्रियः - वासुदेवाय नमः, मायायै, सङ्कर्षणाय, जयायै, प्रद्युम्नाय, कृतये, अनिरुद्धाय, शान्तये नमः ।

४) दिक्षु द्वौ द्वौ, कोणेषु एकैकः- केशवाय नारायणाय । माधवाय । गोविन्दाय विष्णवे । मधुसूदनाय । त्रिविक्रमाय वामनाय। श्रीधराय । हृषीकेशाय पद्मनाभाय । दामोदराय।

५) दिक्षु द्वौ द्वौ, कोणेषु एकैकः - मत्स्याय कूर्माय । वराहाय । नारसिंहाय वामनाय । भार्गवाय । रामाय कृष्णाय । बुद्धाय । कल्किने विश्वरूपाय । अनन्ताय ।

६)दिक्षु पुरुषान् , कोणेषु स्त्रियः - ब्रह्मणे गायत्र्यै वायवे भारत्यै अनन्ताय वारुण्यै ईशानाय गिरिजायै । अग्रतः गरुडाय वामे सौपर्ण्यै ।

७)पूर्वदिशि इन्द्राय । आग्नेय्यां अग्नये । दक्षिणस्यां यमाय । नैर्ऋत्यां निर्ऋतये । पश्चिमे वरुणाय । वायव्यां वायवे । उत्तरस्यां सोमाय । ईशान्यां ईशानाय । निर्ऋतिवरुणमध्ये अधो वा शेषाय । इन्द्रेशानयोर्मध्ये ऊर्ध्वं वा ब्रह्मणे । एताः देवताः आवाह्य पूजयेत् ।

ततः वज्रनाभाय नमः, हरीश्वराय, गङ्गातनयाय, शङ्खनिधीश्वराय, जयाय, विजयाय, धात्रे, विधात्रे, भद्राय, सुभद्राय, अमृतेश्वराय, विरूपाक्षाय इति द्वारपालान् पूजयेत् ।

धूपदीपौ

वनस्पत्युद्भवो धूपो गन्धाढ्यो गन्ध उत्तमः ।
आघ्रेयस्सर्वदेवानां धूपोऽयं प्रतिगृह्यताम् ।। इति धूपं व्यजनेन वीजयित्वा,

साज्यं त्रिवर्तिसंयुक्तं वह्निना योजितं मया ।
दीपं गृहाण देवेश त्रैलोक्यतिमिरापह ।।

इति त्रिवर्त्युपेतं दीपं (सार्धत्रिवारं भ्रामितं) दत्वा एतं दीपं स्वयं शामयेत् ।

नैवेद्यविधिः

(एकादश्यादिदिनेषु केवलं फलमधुदुग्धादिकमेव निवेदनीयम् । न तु अन्नादिकं ।)

देवस्य अग्रे भुवं संशोध्य, चतुरस्रमण्डलं कृत्वा, श्रीबीजं लिखित्वा तदुपरि ✲✲पत्रे अन्नपायसादि परिवेष्य, तुलसीं क्षिप्त्वा, शुद्धजलं हस्ते गृहीत्वा , अष्टवारं मूलमन्त्रं जप्त्वा तेन जलेन नैवेद्यं प्रोक्ष्य, स्पृष्ट्वा, मूलमन्त्रेण

सौवर्णैः स्थालिवर्यैर्मणिगणखचितैः गोघृताक्तान् सुपक्वान्
भक्ष्यान् भोज्यांश्च लेह्यानपि परममहच्चोष्यमन्नं निधाय ।

नानाशाकैरुपेतं दधि मधु सुघृतं क्षीरपानीययुक्तं
ताम्बूलं चापि विष्णोः प्रतिदिवसमहं मानसे चिन्तयामि ।।

इति मन्त्रेण च अभिमन्त्रयेत् ।

अमृतीकरणार्थं धेनुमुद्रां 'कामधेनो अमृतं दुह' इति ध्यात्वा
सर्वकामदुघे देवि सर्वतीर्थाभिषेचिनि ।
पावने सुरभिश्रेष्ठे देवि तुभ्यं नमोऽस्तु ते । अमृतस्राविण्यै सुरभ्यै नमः, इति

संरक्षणार्थं चक्रमुद्रां,
ओं नमो भगवते सुदर्शनाय महाचक्राय हुं फट् स्वाहा ।। इति ।

निर्विषीकरणार्थं गरुडमुद्रां,
ओं पक्षिराजाय विद्महे सुवर्णपक्षाय धीमहि । तन्नो गरुडः प्रचोदयात् । इति

पवित्रीकरणार्थं शङ्खमुद्रां,
ओं नमो भगवते पाञ्चजन्याय महाशङ्खाय
सर्वपातालवासिनां विक्षोभकाय हुं फट् स्वाहा ।। इति ।

अन्नस्य विपुलत्वाय मेरुमुद्रां, शीतलत्वाय चन्द्रमुद्रां च प्रदर्शयेत् ।
परिवेषतीशं श्रीः मुख्यप्राणस्तु वीजयेत् ।
भारत्याद्याः परिचरन्त्यो जयाद्या द्वारपालकाः । इति च स्मरेत् ।

जलं गृहीत्वा 'सत्यं त्वर्तेन परिषिंचामि' इति जलेन नैवेद्यं परिचिंषेत् ।

महालक्ष्म्या सुधारूपं करे ते दक्षिणेऽनघ ।
आपोऽशनं दीयमानं पिब देव रमापते ।।

सुधारसं सुविपुलं आपोऽशनमिदं तव ।
गृहाण त्वं सुरश्रेष्ठ यथेष्टमुपभुज्यताम् ।।

'अमृतोपस्तरणमसि स्वाहा' इति पात्रान्तरे जलं निक्षिपेत् ।

प्राणात्मने नारायणाय स्वाहा । ओं अपानात्मने वासुदेवाय स्वाहा ।
व्यानात्मने सङ्कर्षणाय स्वाहा । ओं उदानात्मने प्रद्युम्नाय स्वाहा ।
समानात्मने अनिरुद्धाय स्वाहा इति पञ्चवारं उदकं शङ्खेन पात्रे निक्षिपेत् ।

मधु वाता ऋतायते ....
अद्य तिष्ठति यत्किंचित् कल्पितं चापरं गृहे ।
पक्वमन्नं सपानीयं सर्वोपस्करसंयुतम् ।।

यथाकालं मनुष्याद्यैः भोक्ष्यमाणं शरीरिभिः ।
तत्सर्वं विष्णुपूजाऽस्तु प्रीयतां मे जनार्दनः ।।

श्रीनिवास नमस्तुभ्यं महानैवेद्यमुत्तमम् ।
नित्यतृप्त गृहाणेदं कृपया भक्तवत्सल ।।

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।
तदहं भक्त्युपहृतं अश्नामि प्रयतात्मनः ।।

स्वतन्त्र निर्दोष गुणपूर्ण ज्ञेय विमुक्तिद ।
निःस्पृहेश्वर सर्वेश शुभसारभुगव्यय ।

अप्रमेय रमाब्रह्मरुद्रेन्द्रादिनमस्कृत ।
सत्यसङ्कल्प कारुण्यनिधे नित्यनिरामय ।
भक्तवत्सल पाहीति प्रार्थ्य देवेश्वरं हरिम् ।

नारायण त्वत्स्वरूपान् रसान् लक्ष्म्यात्मकान् रसान् ।
भुंक्ष्वाऽथो प्राकृतान् दृष्ट्वा शुद्धीकुरु जगत्पते ।। इति वदेत् ।

'कपिलात्मकचक्षुषा नैवेद्यं पश्य । नृसिंहात्मकघ्राणेन्द्रियेण तद्गन्धं आजिघ्र । भृगुरामात्मकवागिन्द्रियेण मां सान्त्वय। महाकूर्मात्मकजिह्वेन्द्रियेण स्वाख्यरसं आस्वादय।'

समर्पकस्य हृदिस्थस्य, भोक्तुः सालिग्रामस्थस्य, भोज्यस्य नैवेद्यस्थस्य भगवतः सर्वथा ऐक्यं चिन्तयेत्।

मध्ये पानीयं समर्प्य भुंजानं भगवन्तं चिन्तयन् मूलमन्त्रं अष्टोत्तरशतवारं जपेत् । (ततः अनुयागं कुर्यात्) ततः 'अमृतापिधानमसि स्वाहा' इति

महालक्ष्म्या दीयमानं करे ते दक्षिणेऽनघ ।
उत्तरापोशनं दिव्यं पिब देव रमापते ।।

इति उत्तरापोशनं दत्वा, हस्तप्रक्षालनार्थं द्वादशगण्डूषार्थं जलं दद्यात् ।

ताम्बूलं, हिरण्यपुष्पदक्षिणां च समर्पयेत् । ततः नीराजनानि (मङ्गलारतीः) कुर्यात् ।

'जयत्यजोऽखण्डगुणोरुमण्डलः सदोदितो ज्ञानमरीचिमाली ।
स्वभक्तहार्दोच्चतमोनिहन्ता व्यासावतारो हरिरात्मभास्करः ।।

जयत्यजोऽक्षीणसुखात्मबिम्बः स्वैश्वर्यकान्तिप्रततः सदोदितः ।
स्वभक्तसन्तापदुरिष्टहन्ता रामावतारो हरिरीशचन्द्रमाः ।।

जयत्यसङ्ख्योरुबलाम्बुपूरो गुणोच्चरत्नाकर आत्मवैभवः ।
सदा सदात्मज्ञनदीभिराप्यः कृष्णावतारो हरिरेकसागरः ।।' इति

''राजाधिराजाय प्रसह्यसाहिने । नमो वयं वैश्रवणाय कुर्महे ।
स मे कामान् काम कामाय मह्यम् । कामेश्वरो वैश्रवणो ददातु ।
कुबेराय वैश्रवणाय । महाराजाय नमः ।। ओं स्वस्ति ।

साम्राज्यं भौज्यं स्वाराज्यं वैराज्यं
पारमेष्ठ्यं राज्यं महाराज्यं आधिपत्यं अयं समन्त
पर्यायी स्यात् सार्वभौमः सार्वायुषः आन्तात्
आ परार्धात् पृथिव्यै समुद्रपर्यन्ताया एकराळिति

तदप्येष श्लोकोऽभिगीतः। मरुतः परिवेष्टारो मरुत्तस्यावसन् गृहे
आविक्षितस्य कामप्रेः विश्वे देवाः सभासद इति ।।''

इति मन्त्रपुष्पं, त्रिवारं पुष्पाञ्जलिं च समर्पयेत् ।

शङ्खं शुद्धतोयेन पूरयित्वा

इमा आपः शिवतमाः शुभाः शीतलाः सन्तु पूताः सूर्यस्य रश्मिभिः । इति मन्त्रेण शङ्खभ्रमणं कृत्वा तज्जलं पात्रान्तरे निक्षिपेत् ।

तदनन्तरं रमावाय्वादीनां तीर्थं त्रिवारं समर्प्य, निर्माल्यगन्धतुलसीपुष्पाणि समर्प्य, विशिष्य रमायै हरिद्राकुंकुमे समर्पयेत् ।

रमाब्रह्मादयो देवाः सनकाद्याः शुकादयः ।
श्रीनृसिंहप्रसादोऽयं सर्वे गृह्णन्तु वैष्णवाः ।। इति रमादिनैवेद्यं कुर्यात् ।

(तत्रैवं व्यवस्था । भगवते निवेतिदमेवान्नं वैश्वदेवार्थं ग्राह्यम् । परन्तु रमादिभ्यः अपि निवेदितं चेत् तदन्नं वैश्वदेवाय न ग्राह्यम् । अतः भगवते निवेदितात् अन्नात् किञ्चिदन्नं वैश्वदेवार्थं रमादिनैवेद्यात्पूर्वमेव पृथक् संस्थापयेत् । पृथक् संस्थापितात् अन्नात् अन्यत् समग्रं अन्नादिकं रमायै वायवे च निवेदयेत् ।

ततः रमावायुनिवेदितात् अन्नात् किञ्चित्किञ्चिदन्नादिरूपं भागं पृथक्कृत्य शेषादिभ्यः सनकादिभ्यश्च नैवेद्यं समर्पयेत् । अवशिष्टं (= रमा वायु निवेदितं शेषादिभ्यः अनिवेदितं च) यदन्नादिकं तदेव अस्माभिः भोजनीयम् । न तु शेषादिभ्योऽपि निवेदितम् ।)

प्रदक्षिणनमस्कारान् कृत्वा, मूलमन्त्रं अष्टोत्तरशतवारं जपेत् । प्रतिमायां तत्त्वमातृकान्यासौ विधाय

याचेऽहं त्वां हृषीकेश नमामि पुरुषोत्तम ।
हृदि मे कुरु संवासं श्रिया सह जगत्पते ।।

इति प्रार्थ्य, हृत्पद्मं प्रविश्य तत्रस्थरूपेण एकीभूतं चिन्तयित्वा

स्वयमपि तत्त्वन्यासमातृकान्यासौ कृत्वा, द्वात्रिंशदपराधान् विसर्जयेत् ।

ततः

नाऽहं कर्ता हरिः कर्ता तत्पूजा कर्म चाखिलम्।
तथाऽपि मत्कृता पूजा तत्प्रसादेन नान्यथा ।।

न जाने कर्म यत्किञ्चिन्नापि लौकिकवैदिके ।
न निषेधविधी विष्णो तव दासोऽस्मि केवलम् ।।

कायेन वाचा मनसैन्द्रियैर्वा बुद्ध्यात्मना वाऽनुसृतः स्वभावम् ।
करोमि यद्यत् सकलं परस्मै नारायणायेति समर्पयामि ।

यस्य स्मृत्या च नामोक्त्या तपः पूजाक्रियादिषु ।
न्यूनं सम्पूर्णतां याति सद्यो वन्दे तमच्युतम् ।।
मन्त्रहीनं क्रियाहीनं भक्तिहीनं रमापते ।
यत्कृतं तु मया देव परिपूर्णं तदस्तु मे ।।

अनया पूजया अस्मद्गुर्वन्तर्गत तत्त्वदेवतान्तर्गत श्रीभारतीरमणमुख्यप्राणान्तर्गत बिम्बरूपाभिन्नः कुलदेवताभिन्नः श्रीलक्ष्मीनारायणः प्रीयताम् । सुप्रीतो भवतु ।।

।। **श्रीकृष्णार्पणमस्तु** ।।

अक्षयं कर्म यस्मिन् परे स्वर्पितं प्रक्षयं यान्ति दुःखानि यन्नामतः ।
अक्षरो योऽजरः सर्वदैवामृतः कुक्षिगं यस्य विश्वं सदाऽजादिकम् ।।
प्रीणयामो वासुदेवं देवतामण्डलाखण्डमण्डनम् ।।

पूर्णः प्रेष्ठः परः स्वामी व्याप्तः कर्ता उपकारकः ।
रक्षत्येव तदीयं मां कर्मार्च्यो गुरुदेवगः ।।

।। **श्रीकृष्णार्पणमस्तु** ।।

।। ऋग्वेदीय वैश्वदेव विधिः ।।

आचम्य, प्राणानायम्य, देशकालौ स्मृत्वा, अग्न्यन्तर्गत भारतीरमण मुख्यप्राणान्तर्गत हरिणीपति परशुरामप्रेरणया परशुरामप्रीत्यर्थं पञ्चसूनाप्रायश्चित्तार्थं च प्रातः/सायं वैश्वदेवहोमाख्यं कर्म करिष्ये।

ॐ भूर्भुवःस्वरोम् इति अक्षतैः विष्णुवीर्यात्मकं अग्निं प्रतिष्ठापयेत्।

जुष्टोदमूना आत्रेयो वसुश्रुतोऽग्निस्त्रिष्टुप् अग्न्यावाहने विनियोगः।।
जुष्टो दमूना अतिथिर्दुरोण इमं नो यज्ञमुप याहि विद्वान्।
विश्वा अग्ने अभियुजो विहत्या शत्रूयतामा भरा भोजनानि ।।

एह्यग्ने। राहूगणो गौतमः। अग्नि त्रिष्टुप्। अग्न्यावाहने विनियोगः।
एह्यग्न इह होता निषीदादब्धः सु पुरएता भवा नः।
अवतां त्वा रोदसी विश्वमिन्वे यजामहे सौमनसाय देवान्।।

ॐ चत्वारिशृंगेत्यस्य गौतमो वामदेवोऽग्निस्त्रिष्टुप्।अग्निमूर्तिध्याने विनियोगः।
चत्वारि शृङ्गा त्रयो अस्य पादा द्वे शीर्षे सप्त हस्तासो अस्य ।
त्रिधा बद्धो वृषभो रोरवीति महो देवो मर्त्याँ आ विवेश।

सप्तहस्तश्चतुःशृंगः सप्तजिह्वो द्विशीर्षकः।
त्रिपात्प्रसन्नवदनः सुखासीनः शुचिस्मितः।।

स्वाहां तु दक्षिणे पार्श्वे देवी वामे स्वधां तथा।
बिभ्रद् दक्षिणहस्तैस्तु शक्तिमन्नं स्रुचं स्रुवम्।।

तोमरं व्यजनं वामैः घृतपात्रं च धारयन्।
मेषारूढो जटाबद्धो गौरवर्णो महौजसः।।

धूम्रध्वजो लोहिताक्षः सप्तार्चिः सर्वकामदः।
आत्माभिमुखमासीन एवं रूपो हुताशनः।। (इत्यग्निं ध्यायेत्)

एष हि देव इत्यस्य हिरण्यगर्भोऽग्निस्त्रिष्टुप्। अग्निसंमुखीकरणे विनियोगः।
एष हि देवः प्रदिशोनु सर्वाः पूर्वो हि जातः स उ गर्भे अन्तः।
स विजायमानः स जनिष्यमाणः प्रत्यङ्मुखास्तिष्ठति विश्वतोमुखः।।

इति मन्त्रेण अग्निं आवाहयेत्।

उद्यद्रविप्रकर सन्निभमच्युताङ्के स्वासीनमस्य नुतिनित्यवचःप्रवृत्तिम्।

ध्यायेद् गदाभयकरं सुकृताञ्जलिं तं प्राणं यथेष्टतनुमुन्नुतकर्मशक्तिम्।।

इति ध्यात्वा अग्न्यन्तर्गत मुख्यप्राणं आवाहायेत् ।

कौशेय पीतवसनां अरविन्दनेत्रां पद्मद्वयाभय वरोद्यत पद्महस्ताम्।

उद्यच्छतार्कसदृशीं परमाङ्कसंस्थां ध्यायेद्विधीशनुतपादयुगां जनित्रीम्।।

इति तदन्तः लक्ष्मीं ध्यायेत्।

अङ्गारवर्णमभितोऽण्डबहिः प्रभाभिर्व्याप्तं परश्वधधनुर्धरमेकवीरम्।

ध्यायेदजेश पुरुहूतमुखैः स्तुवद्भिः आवीतमात्मपदवीं प्रतिपादयन्तम्।।

इति तदन्तः परशुरामं ध्यायेत्।

अग्ने वैश्वानर शाण्डिल्यगोत्र मेषध्वज मेषारूढ अग्न्यन्तर्गत भारतीरमण मुख्यप्राणान्तर्गत हरिणीपति परशुराम मम अभिसंमुखो वरदो भव।(इति प्रार्थ्य, सोदकेन पाणिना अग्निं प्रदक्षिणं परिसमूह्य पर्युक्ष्य परिस्तीर्य)

ॐ विश्वानि नो दुर्गहा जातवेदः सिन्धुं न नावा दुरितातिं पर्षि।

अग्ने अत्रिवन् नमसा गृणानोऽऽस्माकं बोध्यविता तनूनाम्।।

यस्त्वा हृदा कीरिणा मन्यमानोऽमर्त्यं मर्त्यो जोहवीमि ।

जातवेदो यशो अस्मासु धेहि प्रजाभिरग्ने अमृतत्वमश्याम्।।

यस्मै त्वं सुकृते जातवेद उ लोकमग्ने कृणवः स्योनम्।

अश्विनं स पुत्रिणं वीरवन्तं गोमन्तं रयिं नशते स्वति ।।

इति मन्त्रैः अष्टाङ्गुल परिमिते देशे पुष्पाक्षतैः अर्चयेत्।

ततः अग्नये विष्णोः तीर्थगन्धतुलसीदलानि समर्पयेत्। ततः आहुतेरनुज्ञा इति वृद्धान् प्रार्थ्य होमं कुर्यात्।

ॐ भूः स्वाहा अग्नये अनिरुद्धाय इदं न मम ।

ॐ भुवः स्वाहा वायवे प्रद्युम्नाय इदं न मम ।

ॐ स्वः स्वाहा सूर्याय संकर्षणाय इदं न मम ।

ॐ भूर्भुवस्वः स्वाहा प्रजापतये वासुदेवाय इदं न मम ।।

इति आज्येन षोडशसंस्कारार्थं षोडशवारं (१६) व्याहृति होमं हुत्वा

ततः (केवलं विष्णवे निवेदितेन न तु रमादिभ्यः निवेदितेन) अन्नेन वक्ष्यमाण मन्त्रैः आहुतीर्दद्यात्।

ॐ नमो नारायणाय स्वाहा नारायणाय इदं न मम । इति अष्टवारं अन्नेन हुत्वा

ॐ क्लीं कृष्णाय स्वाहा कृष्णाय इदं न मम । इति षड्वारं अन्नेन हुत्वा

ॐ सूर्याय स्वाहा	**सूर्याय इदं न मम।**
ॐ प्रजापतये स्वाहा	**प्रजापतये इदं न मम।**
ॐ अग्नये स्वाहा	**अग्नये इदं न मम।**
ॐ प्रजापतये स्वाहा	**प्रजापतये इदं न मम।**
ॐ सोमाय वनस्पतये स्वाहा	**सोमाय वनस्पतये इदं न मम ।**
ॐ अग्नीषोमाभ्यां स्वाहा	**अग्नीषोमाभ्यां इदं न मम।**
ॐ इन्द्राग्निभ्यां स्वाहा	**इन्द्राग्निभ्यां इदं न मम।**
ॐ द्यावापृथिवीभ्यां स्वाहा	**द्यावापृथिवीभ्यां इदं न मम।**
ॐ धन्वन्तरये स्वाहा	**धन्वन्तरये इदं न मम।**
ॐ इन्द्राय स्वाहा	**इन्द्राय इदं न मम।**
ॐ विश्वेभ्यो देवेभ्यः स्वाहा	**विश्वेभ्यो देवेभ्यः इदं न मम।**
ॐ ब्रह्मणे स्वाहा	**ब्रह्मण इदं न मम।** इति जुहुयात्।

[illegible]त्यर्थं पुनः व्याहृतिभिः जुहुयात्।

ॐ भूः स्वाहा अग्नये अनिरुद्धाय इदं न मम ।

ॐ भुवः स्वाहा वायवे प्रद्युम्नाय इदं न मम।

ॐ स्वः स्वाहा सूर्याय संकर्षणाय इदं न मम।

ॐ भूर्भुवस्वः स्वाहा प्रजापतये वासुदेवाय इदं न मम । ततः हुतशेषं निवेदयेत् ।

ॐ चं मे स्वरश्चमे यज्ञोप च ते नमश्च। यत्ते नूनं तस्मै ते नमः।

स्वस्ति । श्रद्धां मेधां यशः प्रज्ञां विद्यां बुद्धिं श्रियं बलम्।
आयुष्यं तेज आरोग्यं देहि मे हव्यवाहन । (इति प्रार्थ्य)

ॐ मानस्तोके तनये मा न आयौ मा नो गोषु मा नो अश्वेषु रीरिषः।
वीरान् मा नो रुद्र भामितो वधीर्हविष्मन्तः सदमित् त्वा हवामहे ।।

इति विभूतिं गृहीत्वा,

त्र्यायुषं जमदग्नेः इति ललाटे । कश्यपस्य त्र्यायुषं इति कण्ठे । अगस्त्यस्य त्र्यायुषं इति नाभौ । यद्देवानां त्र्यायुषं इति दक्षिणस्कन्धे । तन्मे अस्तु त्र्यायुषं इति वामस्कन्धे। सर्वमस्तु शतायुषमिति शिरसि। बलायुषमिति सर्वाङ्गे विभूतिं धारयेत्।

अनेन वैश्वदेवहोमेन भगवान् अग्न्यन्तर्गत भारतीरमण मुख्यप्राणान्तर्गत हरिणीपति परशुराम प्रीयताम्।

गच्छ गच्छ सुरश्रेष्ठ स्वस्थानं यज्ञपूरुष।
यत्र ब्रह्मादयो देवास्तत्र गच्छ हुताशन।। (इत्यग्निं विसृजेत्)

।। श्री कृष्णार्पणमस्तु ।।

।। यजुर्वेदीय वैश्वदेव विधिः।।

आचम्य,प्राणानायमुय,देशकालौ स्मृत्वा,अग्न्यन्तर्गत भारतीरमण मुख्यप्राणान्तर्गत हरिणीपति परशुरामप्रेरणया परशुरामप्रीत्यर्थं पञ्चसूनाप्रायश्चित्तार्थं च प्रातः/सायं वैश्वदेवहोमाख्यं कर्म करिष्ये।

ॐ भूर्भुवःस्वरोम् इति अक्षतैः विष्णुवीर्यात्मकं अग्निं प्रतिष्ठापयेत्।

जुष्टोदमूना आत्रेयो वसुश्रुतोऽग्निस्त्रिष्टुप् अग्न्यावाहने विनियोगः।।
जुष्टो दमूना अतिथिर्दुरोण इमं नो यज्ञमुप याहि विद्वान् ।
विश्वा अग्ने अभियुजो विहत्या शत्रूयतामा भरा भोजनानि ।।

एह्यग्ने। राहूगणो गौतमः। अग्नि त्रिष्टुप्। अग्न्यावाहने विनियोगः।
एह्यग्न इह होता निषीदादब्धः सु पुरएता भवा नः।
अवतां त्वा रोदसी विश्वमिन्वे यजामहे सौमनसाय देवान्।।

ॐ चत्वारिशृंगेत्यस्य गौतमो वामदेवोऽग्निस्त्रिष्टुप्।अग्निमूर्तिध्याने विनियोगः।
चत्वारि शृङ्गा त्रयो अस्य पादा द्वे शीर्षे सप्त हस्तासो अस्य ।
त्रिधा बद्धो वृषभो रोरवीति महो देवो मर्त्याँ आ विवेश।

सप्तहस्तश्चतुःशृंगः सप्तजिह्वो द्विशीर्षकः।
त्रिपात्प्रसन्नवदनः सुखासीनः शुचिस्मितः।।
स्वाहां तु दक्षिणे पार्श्वे देवी वामे स्वधां तथा।
बिभ्रद् दक्षिणहस्तैस्तु शक्तिमन्नं स्रुचं स्रुवम्।।
तोमरं व्यजनं वामैः घृतपात्रं च धारयन् ।
मेषारूढो जटाबद्धो गौरवर्णो महौजसः।।
धूम्रध्वजो लोहिताक्षः सप्तार्चिः सर्वकामदः।
आत्माभिमुखमासीन एवं रूपो हुताशनः।। (इत्यग्निं ध्यायेत्)

एष हि देव इत्यस्य हिरण्यगर्भोऽग्निस्त्रिष्टुप्। अग्निसंमुखीकरणे विनियोगः।
एष हि देवः प्रदिशोनु सर्वाः पूर्वो हि जातः स उ गर्भे अन्तः।
स विजायमानः स जनिष्यमाणः प्रत्यङ्मुखास्तिष्ठति विश्वतोमुखः।।

इति मन्त्रेण अग्निं आवाहयेत्।

उद्यद्रविप्रकर सन्निभमच्युताङ्के स्वासीनमस्य नुतिनित्यवचःप्रवृत्तिम्।
ध्यायेद् गदाभयकरं सुकृताञ्जलिं तं प्राणं यथेष्टतनुमुन्नतकर्मशक्तिम्।।

इति ध्यात्वा अग्न्यन्तर्गत मुख्यप्राणं आवाहायेत् ।

कौशेय पीतवसनां अरविन्दनेत्रां पद्मद्वयाभय वरोद्यत पद्महस्ताम्।
उद्यच्छतार्कसदृशीं परमाङ्कसंस्थां ध्यायेद्विधीशनुतपादयुगां जनित्रीम्।।

इति तदन्तः लक्ष्मीं ध्यायेत्।

अङ्गारवर्णमभितोऽण्डबहिः प्रभाभिर्व्याप्तं परश्वधधनुर्धरमेकवीरम्।
ध्यायेदजेश पुरुहूतमुखैः स्तुवद्भिः आवीतमात्मपदवीं प्रतिपादयन्तम्।।

इति तदन्तः परशुरामं ध्यायेत्।

अग्ने वैश्वानर शाण्डिल्यगोत्र मेषध्वज मेषारूढ अग्न्यन्तर्गत भारतीरमण मुख्यप्राणान्तर्गत हरिणीपति परशुराम मम अभिसंमुखो वरदो भव । (इति प्रार्थ्य),

त्रिस्त्रिः समार्ष्टि। त्र्यावृद्धियज्ञः। आर्थौ मेध्यत्वार्य। इति प्रतिसमूह्य

अग्नये नमः। हुतवहाय नमः। हुताशने नमः। कृष्णवर्त्मनेनमः। देवमुखाय नमः। सप्तजिह्वाय नमः। वैश्वानराय नमः। जातवेदसे नमः। यज्ञपुरुषान्तर्यामि परशुरामाय नमः।

इति अष्टदिक्षु अक्षतान् क्षिपेत्।

अदितेऽनु मन्यस्व। अनुमतेऽनु मन्यस्व। सरस्वत्येऽनु मन्यस्व। देवसवितः प्रसुव।

उदकेन पाणिना अग्निं प्रदक्षिणं परिसमूह्य पर्युक्ष्य परिस्तीर्य

ततः (केवलं विष्णवे निवेदितेन न तु रमादिभ्यः निवेदितेन) अन्नेन वक्ष्यमाण मन्त्रैः आहुतीर्दद्यात्।

ॐ नमो नारायणाय स्वाहा, नारायणाय इदं न मम। इति अष्टवारं अन्नेन हुत्वा

ॐ क्लीं कृष्णाय स्वाहा, कृष्णाय इदं न मम । इति षड्वारं अन्नेन हुत्वा

सूर्याय स्वाहा ।	सूर्याय इदं न मम ।
अग्नये स्वाहा ।	अग्नये इदं न मम ।
अग्नये स्विष्टकृते स्वाहा ।	अग्नये स्विष्टकृते इदं न मम ।
अग्नये स्वाहा ।	अग्नये इदं न मम ।
विश्वेभ्यो देवेभ्यः स्वाहा ।	विश्वेभ्यो देवेभ्यः इदं न मम ।

ध्रुवाय स्वाहा ।	ध्रुवाय इदं न मम ।
ध्रुवाय भूमाय स्वाहा ।	ध्रुवाय भूमाय इदं न मम ।
ध्रुवक्षितये स्वाहा ।	ध्रुवक्षितये इदं न मम ।
अच्युतक्षितये स्वाहा ।	अच्युतक्षितये इदं न मम ।
अग्नये स्विष्टकृते स्वाहा ।	अग्नये स्विष्टकृते इदं न मम । इति जुहुयात् ।

ॐ भूः स्वाहा अग्नये अनिरुद्धाय इदं न मम ।
ॐ भुवः स्वाहा वायवे प्रद्युम्नाय इदं न मम ।
ॐ स्वः स्वाहा सूर्याय संकर्षणाय इदं न मम ।
ॐ भूर्भुवस्वः स्वाहा प्रजापतये वासुदेवाय इदं न मम। ततः हुतशेषं निवेदयेत्।

अदितेऽन्वंम९स्थाः। अनुमतेऽन्वंम९स्थाः। सरस्वत्येऽन्वंम९स्थाः। देवसवितः प्रासावीः।

ॐ यज्ञ नमस्ते यज्ञ। नमो नमश्च ते यज्ञ। शिवेन मे सन्तिष्ठस्व। स्योनेन मे सन्तिष्ठस्व। सुभूतेन मे सन्तिष्ठस्व। ब्रह्मवर्चसेन मे सन्तिष्ठस्व। यज्ञस्यर्धिमनु सन्तिष्ठस्व। उप ते यज्ञ नमः। उप ते नमः। उप ते नमः

स्वस्ति। श्रद्धां मेधां यशः प्रज्ञां विद्यां बुद्धिं श्रियं बलम्।
आयुष्यं तेज आरोग्यं देहि मे हव्यवाहन ।। इति प्रार्थ्य ततः

मेधावी भूयासम्। वर्चस्वी भूयासम्। तेजस्वी भूयासम्। अन्नादो भूयासम्। सर्वसमृद्धो भूयासम्

मानस्तोके तनये मा न आयुषि मा नो गोषु मा नो अश्वेषु रीरिषः।
वीरान् मा नो रुद्र भामितो वधीर्हविष्मन्तो नमसा विधेम ते।

इतिविभूतिं धारयेत्।

अनेन वैश्वदेवहोमेन भगवान् अग्न्यन्तर्गत श्री भारतीरमण मुख्यप्राणान्तर्गत हरिणीपति श्रीपरशुरामः प्रीयताम् ।

गच्छ गच्छ सुरश्रेष्ठ स्वस्थानं यज्ञपूरुष।
यत्र ब्रह्मादयो देवास्तत्र गच्छ हुताशन ।। इत्यग्निं विसृजेत् ।

।। श्री कृष्णार्पणमस्तु ।।

।। ऋग्वेदीय बलिहरणम् ।।

आचम्य। प्राणानायम्य। (देशकालौ सङ्कीर्त्य)..श्री विष्णुप्रेरणया श्रीविष्णुप्रीत्यर्थं बलिहरणं करिष्ये।

ततः जलेन भूमिं प्रक्षाल्य वर्तुलमण्डलाकारेण पूर्वदिशमारभ्य किञ्चिदन्नबलिं भूमौ क्षिपेत्।

१. ॐ सूर्याय	स्वाहा।	सूर्याय	इदं न मम।
२. प्रजापतये	स्वाहा।	प्रजापतय	इदं न मम।
३. अग्नये	स्वाहा।	अग्नय	इदं न मम।
४. प्रजापतये	स्वाहा ।	प्रजापतय	इदं न मम।
५. सोमाय वनस्पतये	स्वाहा ।	सोमाय वनस्पतय	इदं न मम।
६. अग्नीषोमाभ्यां	स्वाहा ।	अग्नीषोमाभ्य	इदं न मम।
७. इन्द्राग्निभ्यां	स्वाहा ।	इन्द्राग्निभ्य	इदं न मम।
८. द्यावापृथिवीभ्यां	स्वाहा ।	द्यावापृथिवीभ्य	इदं न मम।
९. धन्वन्तरये	स्वाहा ।	धन्वन्तरय	इदं न मम।
१०. इन्द्राय	स्वाहा ।	इन्द्राय	इदं न मम।
११. विश्वेभ्यो देवेभ्यः	स्वाहा ।	विश्वेभ्यो देवेभ्य	इदं न मम।
१२. ब्रह्मणे	स्वाहा ।	ब्रह्मण	इदं न मम।
१३. अद्भ्यः	स्वाहा ।	अद्भ्य	इदं न मम।
१४. ओषधिवनस्पतिभ्यः	स्वाहा ।	ओषधिवनस्पतिभ्य	इदं न मम।
१५. गृहाय	स्वाहा ।	गृहाय	इदं न मम।
१६. गृहदेवताभ्यः	स्वाहा ।	गृहदेवताभ्य	इदं न मम।
१७. वास्तुदेवताभ्यः	स्वाहा ।	वास्तुदेवताभ्य	इदं न मम।

(एतावत् पूर्वदिशमारभ्य वर्तुलमण्डलाकारेण निक्षेप्यम्।)

मण्डलाद्बहिः

पूर्वे	१८. इन्द्राय	स्वाााहा।	इन्द्राय	इदं न मम।
ततोऽपि पूर्वे	१९. इन्द्रपुरुषेभ्यः	स्वाहा ।	इन्द्रपुरुषेभ्य	इदं न मम।
दक्षिणे	२०. यमाय	स्वाहा ।	यमाय	इदं न मम।
ततोऽपि दक्षिणे	२१. यमपुरुषेभ्यः	स्वाहा ।	यमपुरुषेभ्य	इदं न मम।
पश्चिमे	२२. वरुणाय	स्वाहा ।	वरुणाय	इदं न मम।

ततोऽपि पश्चिमे	२३. वरुणपुरुषेभ्यः	स्वाहा।	वरुणपुरुषेभ्य	इदं न मम।
उत्तरे	२४. सोमाय	स्वाहा।	सोमाय	इदं न मम।
ततोऽपि उत्तरे	२५. सोमपुरुषेभ्यः	स्वाहा।	सोमपुरुषेभ्य	इदं न मम।
मण्डलमध्ये	२६. ब्रह्मणे	स्वाहा।	ब्रह्मण	इदं न मम।
ततः पूर्वे	२७. ब्रह्मपुरुषेभ्यः	स्वाहा।	ब्रह्मपुरुषेभ्य	इदं न मम।
तद्दक्षिणे	२८. विश्वेभ्यो देवेभ्यः	स्वाहा।	विश्वेभ्यो देवेभ्य	इदं न मम।
तत्पश्चिमे	२९. सर्वेभ्यो भूतेभ्यः	स्वाहा।	सर्वेभ्यो भूतेभ्य	इदं न मम।
तदुत्तरे	३०. दिवाचारिभ्यः	स्वाहा।	दिवाचारिभ्य	इदं न मम।
	३१. नक्तञ्चारिभ्यः	स्वाहा।	नक्तञ्चारिभ्य	इदं न मम।
मण्डलाद्बहिः ईशान्यां	३२. रक्षोभ्यः	स्वाहा।	रक्षोभ्य	इदं न मम।,
आग्नेय्यां (अपसव्येन)	३३. पितृभ्यः	स्वधास्तु ।	पितृभ्य	इदं न मम।
उदकं उपस्पृश्य,				
(सव्येन) नैर्ऋत्यां	३४. श्यामाय	स्वाहा।	श्यामाय	इदं न मम।,
वायव्यां	३५. शबलाय	स्वाहा।	शबलाय	इदं न मम।
ईशान्यां	३६. सनकादि मनुष्येभ्यो	हन्त ।	सनकादि मनुष्येभ्य	इदं न मम।

ततः गृहाद्बहिः अङ्गणे

ये भूताः प्रचरन्ति दिवा नक्तं बलिमिच्छन्तो वितुदस्य प्रेष्याः।
तेभ्यो बलिं पुष्टिकामो हरामि मयि पुष्टिं पुष्टिपतिर्दधातु स्वाहा ।

ऐन्द्र वारुण वायव्या याम्यां नैर्ऋति काश्च ये ।
ते काकाः प्रतिगृह्णन्तु भूम्यां पिण्डं मयार्पितम् ।।

इति जलं क्षिप्त्वा, श्वचाण्डाल-भूत-वायसेभ्यः अन्नं भूमौ निक्षिपेत् । ततः पादौ प्रक्षाल्य जलेन नेत्रमुपस्पृश्य आचमेत् ।

" **सर्वारिष्टशान्तिरस्तु** " इति गृहान्तः अगच्छेत्।

यस्य स्मृत्या...

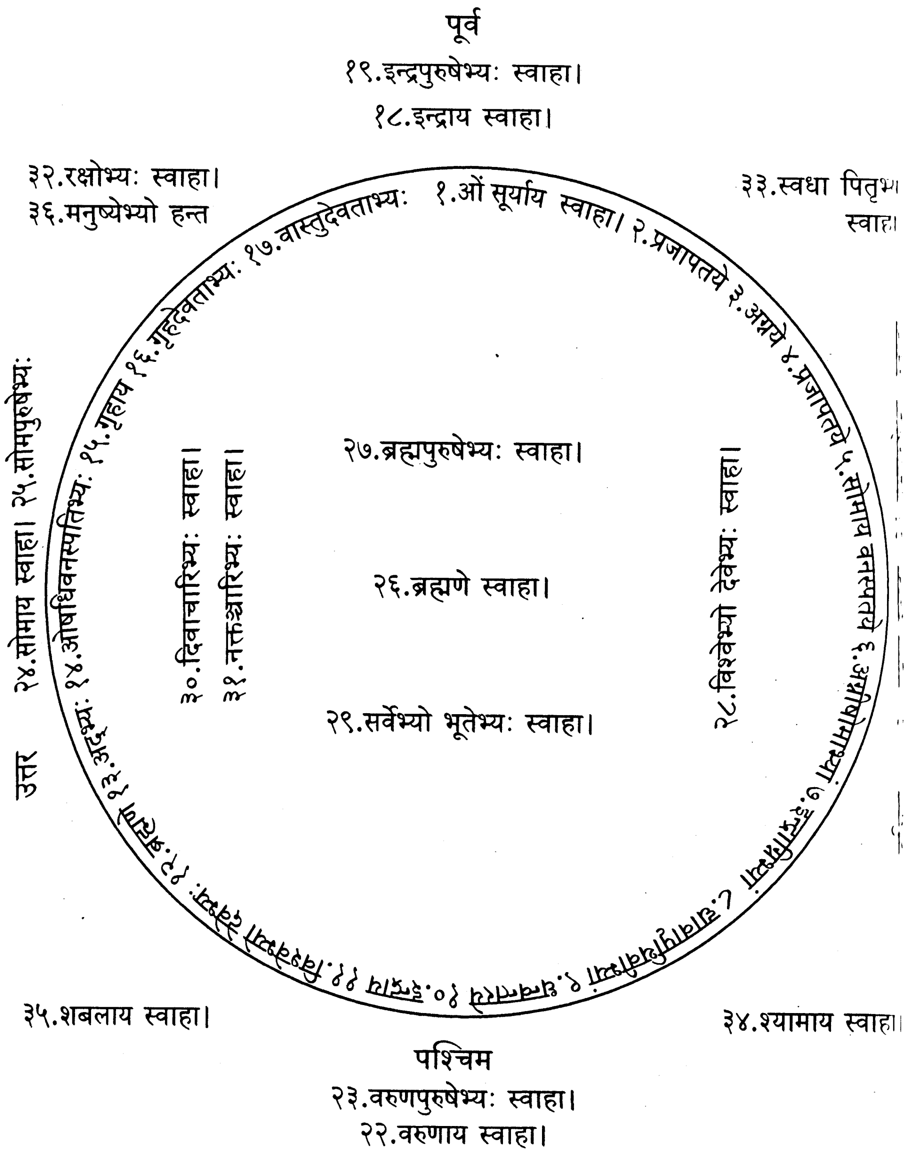
अनेन बलिहरणेन कर्मणा भारतीरमुख्यप्राणान्तर्गत श्रीविष्णुः प्रीयताम्।।

।। श्रीकृष्णार्पणमस्तु ।।

।। श्रीः ।।

।। ऋग्वेदीय बलिहरणम् ।।

मन्त्रस्य आदौ अन्ते च क्रमात् ओङ्कारस्वाहाशब्दौ, '..इदं न मम' इति च प्रयोक्तव्यौ ।
'ओं इन्द्राय स्वाहा, इन्द्राय इदं न मम' इति ।



।। यजुर्वेदीय बलिहरणम् ।।

ाचम्य प्राणानायम्य देशकालौ सङ्कीर्त्य श्री विष्णुप्रेरणया श्रीविष्णुप्रीत्यर्थं बलिहरणं करिष्ये। ततः
लेन भूमिं प्रक्षाल्य वर्तुलमण्डलाकारेण ईशान्यदिशमारभ्य किञ्चिदन्नबलिं भूमौ क्षिपेत्।

१. ॐ धर्माय	स्वाहा ।	धर्माय	इदं न मम।
२. अधर्माय	स्वाहा ।	अधर्माय	इदं न मम।
३. अद्भ्यः	स्वाहा ।	अद्भ्य	इदं न मम।
४. ओषधिवनस्पतिभ्यः	स्वाहा ।	ओषधिवनस्पतिभ्य	इदं न मम।
५. रक्षोदेवजनेभ्यः	स्वाहा ।	रक्षोदेवजनेभ्य	इदं न मम।
६. गृह्याभ्यः	स्वाहा ।	गृह्याभ्य	इदं न मम।
७. अवसानेभ्यः	स्वाहा ।	अवसानेभ्य	इदं न मम।
८. अवसानपतिभ्यः	स्वाहा ।	अवसानपतिभ्य	इदं न मम।
९. सर्वभूतेभ्यः	स्वाहा ।	सर्वभूतेभ्य	इदं न मम।
१०. कामाय	स्वाहा ।	कामाय	इदं न मम।
११. अन्तरिक्षाय	स्वाहा ।	अन्तरिक्षाय	इदं न मम।
१२. यदेजति जगति यच्चेष्टति नाम्नो भागो यं नाम्नो स्वाहा । वायव			इदं न मम।
१३. पृथिव्यै	स्वाहा ।	पृथिव्या	इदं न मम।
१४. अन्तरिक्षाय	स्वाहा ।	अन्तरिक्षाय	इदं न मम।
१५. दिवे	स्वाहा ।	दिव	इदं न मम।
१६. सूर्याय	स्वाहा ।	सूर्याय	इदं न मम।
१७. चन्द्रमसे	स्वाहा ।	चन्द्रमस	इदं न मम।
१८. नक्षत्रेभ्यः	स्वाहा ।	नक्षत्रेभ्य	इदं न मम।
१९. इन्द्राय	स्वाहा ।	इन्द्राय	इदं न मम।
२०. बृहस्पतये	स्वाहा ।	बृहस्पतय	इदं न मम।
२१. प्रजापतये	स्वाहा ।	प्रजापतय	इदं न मम।
२२. ब्रह्मणे	स्वाहा ।	ब्रह्मण	इदं न मम।

(र्वान् सकृत् परिषिच्य)

(अपसव्येन दक्षिणे)

२३. **स्वधा पितृभ्यः स्वाहा ।** (अप्रदक्षिणेन परिषिच्य) **स्वधा पितृभ्य** इदं न मम।

(उदकं उपस्पृश्य, सव्येन)

२४. **नमो रुद्राय पशुपतये स्वाहा ।** (परिषिच्य) **रुद्राय पशुपतय** इदं न मम।

(प्राणानायम्य) **अग्रदानं करिष्ये**

२५. **विष्णुर्मे कामः समृध्यतां स्वाहा । विष्णव इदं न मम।**

अदितेनुमन्यस्व इत्यादिना अग्निं परिषिच्य

(प्राणानायम्य) **देवयज्ञेन यक्ष्ये**

२६. **देवेभ्यः स्वाहा । देवेभ्य इदं न मम। (अदितेनु** इति परिषिंचेत्)

(प्राणानायम्य)

२७. **वैयासिक देवेभ्यः स्वाहा । वैयासिक देवेभ्य इदं न मम ।** (परिषिंच)

२८. (अपसव्य) **पितृभ्यः स्वधास्तु ।** (अप्रदक्षिणं परिषिच्य) **पितृभ्य इदं न मम।**

(सव्य)(प्राणानायम्य,) **भूतयज्ञेन यक्ष्ये ।**

२९. **भूतेभ्यो नमः । भूतेभ्य इदं न मम ।**

(सव्य) (प्राणानायम्य,) **मनुष्य यज्ञेन यक्ष्ये**

३०. **मनुष्येभ्यो हन्त।** (इत्यग्नौ हुत्वा) **मनुष्येभ्य इदं न मम ।**

३१. **प्रजापतये स्वाहा । प्रजापतय इदं न मम ।**

३२. **परमेष्ठिने स्वाहा । परमेष्ठिन इदं न मम ।**

३३. **यथा कूपः शतधारः सहस्रधारो अक्षितः।**
एवा मे अस्तु धान्यँ सहस्रधारमक्षितम् ।।
धनधान्यै स्वाहा । धनधान्या इदं न मम ।

३४. **ये भूताः प्रचरन्ति दिवा नक्तं बलिमिच्छन्तो वितुदस्य प्रेष्याः।**
तेभ्यो बलिं पुष्टिकामो हरामि मयि पुष्टिं पुष्टिपतिर्दधातु स्वाहा ।।
वैयासिक देवेभ्य इदं न मम। प०

३५. **ऐन्द्र-वारुण-वायव्या याम्या वै नैर्ऋतास्तथा ।**
वायसाः प्रतिगृण्हन्तु भूमौ दत्तं मया बलिम् ।।

३६. **द्वौ श्वानौ श्याम,शबलौ वैवस्वत कुलोद्भवौ**
ताभ्यां बलिं प्रदास्यामि स्यातां एतौ अहिंसकौ ।।

ततः गृहाद्बहिः अङ्गणे

१. देवा मनुष्याः पशवो वयांसि सिद्धाः स यक्षोरग दैत्य-सङ्घाः ।
प्रेताः पिशाचा-स्तरव-स्समस्ताः ये चान्न-मिच्छन्ति मया च दत्तम् ।।

२. पिपीलिकाः कीट-पतकाद्या बुभुक्षिताः कर्म-निबन्धबद्धाः ।
प्रयान्तु ते तृप्तिमिदं मयान्नं तेभ्योऽतिसृष्टं सुखिनो भवन्तु ।।

३. येषां न माता न पिता न बन्धुः नैवान्नसिद्धि-र्न तथान्नमस्ति ।
तत्तृप्तयेऽन्नं भुवि दत्तमेतत् ते यांतु तृप्तिं मुदिता भवन्तु ।।

४. भूतानि सर्वाणि तथान्न-मेतद अहं च विष्णु र्न ततोऽन्यदस्ति ।
तस्मादिदं भूतहिताय भूतं अन्नं प्रयच्छामि भवाय तेषां ।।

५. चतुर्दशो लोकगणो य एष तत्र स्थिता येऽखिल-भूतसङ्घाः ।
तृप्त्यर्थमन्नं हि मयातिसृष्टं तेषामिदं ते मुदिता भवन्तु ।।

इति जलं क्षिप्त्वा, श्व-चाण्डाल-भूत-वायसेभ्यः अवशिष्टान्नं भूमौ निक्षिपेत् ।

ततः पादौ प्रक्षाल्य, जलेन नेत्रमुपस्पृश्य **'सर्वारिष्टशान्तिरस्तु'** इति गृहान्तःआगच्छेत् ।

शान्ता पृथिवी शिवमन्तरिक्षं द्यौर्नो देव्यभयं नो अस्तु ।
शिवा दिशः प्रदिश उद्दिशो न आपो विश्वतः परिपान्तु सर्वतः।।

ॐ शान्तिः शान्तिः शान्ति ।।

यस्य स्मृत्या...

अनेन बलिहरणेन कर्मणा भारतीरमुख्यप्राणान्तर्गत श्रीविष्णुः प्रीयताम्।।

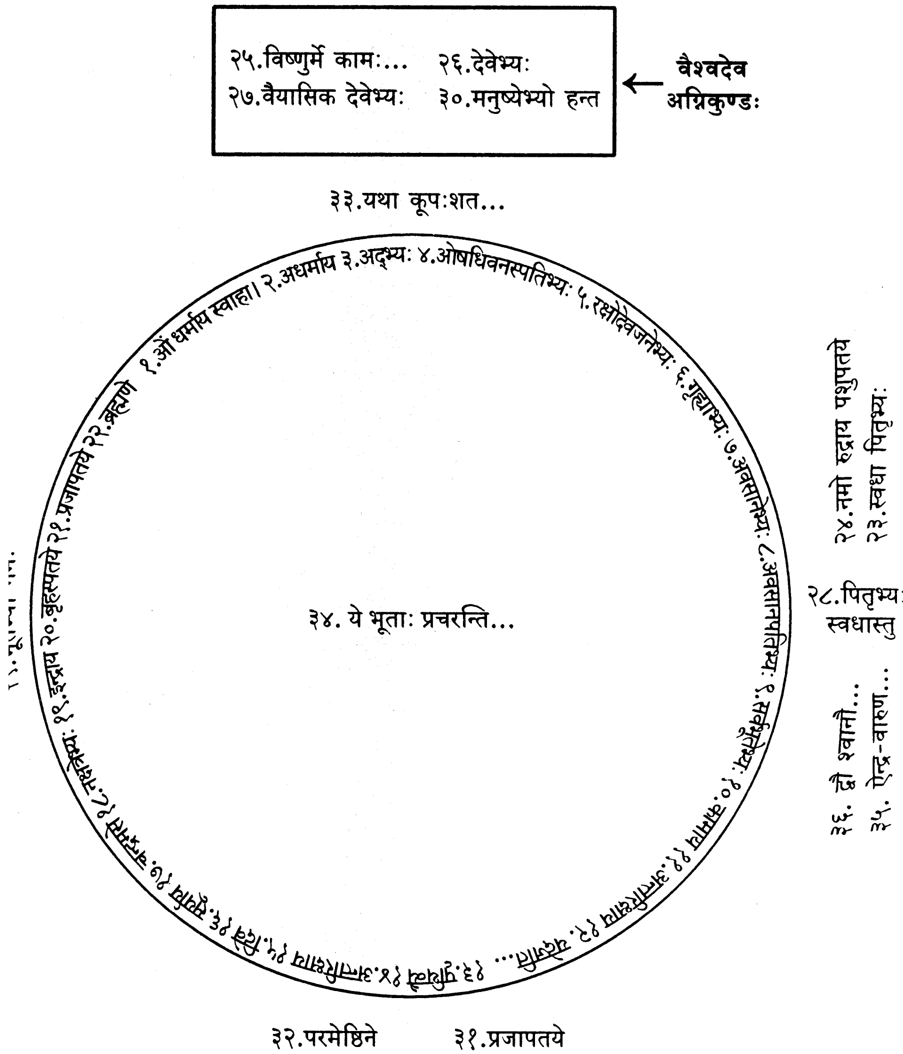
।। श्रीकृष्णार्पणमस्तु ।।

।। श्रीः ।।

।। यजुर्वेदीय बलिहरणम् ।।

मन्त्रस्य आदौ अन्ते च क्रमात् ओङ्कारस्वाहाशब्दौ, '..इदं न मम' इति च प्रयोक्तव्यौ । ओं धर्माय स्वाहा, धर्माय इदं न मम' इति ।

पूर्व



पश्चिम

अथ गुरूणां हस्तोदकम्। (नैवेद्य क्रमः)

...न्दावनस्थगुरुभ्यः तीर्थं तुलसी गन्धादिकं च दत्वा नैवेद्यं (हस्तोदकं) पत्रे परिवेष्य, ...ापोऽशनं दद्यात्। ततः

यतिहस्ते जलं दद्यात् भैक्ष्यं दद्यात् पुनर्जलम् ।
तदन्नं मेरुणा तुल्यं तज्जलं सागरोपमम् ।

यतिर्यत्र गृहे भुंक्ते तत्र भुंक्ते हरिः स्वयम् ।
हरिर्यत्र गृहे भुंक्ते तत्र भुंक्ते जगत्त्रयम् ।

वटौ तु समदत्तं स्यात् गृहस्थे द्विगुणं भवेत्।
वानप्रस्थे शतगुणं यतौ दत्तमनन्तकम्।

.... गुर्वन्तर्गत भारतीरमण मुख्यप्राणान्तर्गत सीतापति श्रीरामचन्द्रः प्रीयताम्। प्रीतो भवतु ।

प्राणाय स्वाहा। अपानाय स्वाहा। व्यानाय स्वाहा। उदानाय स्वाहा। समानाय स्वाहा।

इति पञ्चवारं जलं दद्यात् ।

...त्तराऽपोशनं दत्वा हस्तप्रक्षालनं गण्डूषं च दत्वा तीर्थं तुलसीं च दद्यात्।

।। इति हस्तोदकम् ।।

।। श्रीः ।।

।। अथ ऋग्वेदीय ब्रह्मयज्ञः ।।

आचमनम् । प्राणायामः । देशकालौ स्मृत्वा, ब्रह्मयज्ञेन यक्ष्ये । इति वदेत् ।

ओं विद्युदसि विद्य मे पाप्मानममृतात्सत्यमुपैमि । इति जलं स्पृष्ट्वा

प्रणवः ओं

व्याहृतिः भूर्भुवःस्वः ।

पादक्रमः ओं तत्सवितुर्वरेण्यम्। भर्गो देवस्य धीमहि। धियो यो नः प्रचोदयात्।।

अर्धक्रमः ओं तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि। धियो यो नः प्रचोदयात्।।

पूर्णक्रमः ओं तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि धियो यो नः प्रचोदयात् ।।

ऋग्वेदः-

(अग्निमीळ इत्यस्य मन्त्रस्य मधुच्छन्दा ऋषिः। गायत्री छन्दः। अग्निर्देवता। ब्रह्मयज्ञे विनियोगः ।)

ओं अग्निमीळे पुरोहितं यज्ञस्य देवमृत्विजम् । होतारं रत्नधातमम् । १।

अग्निः पूर्वेभिः ऋषिभिरीड्यो नूतनैरुत। स देवाँ एव वक्षति । २।

अग्निना रयिमश्नवत् पोषमेव दिवेदिवे। यशसं वीरवत्तमम् । ३ ।

अग्ने यं यज्ञमध्वरं विश्वतः परिभूरसि । स इद् देवेषु गच्छति । ४ ।

अग्निर्होता कविक्रतुः सत्यश्चित्रश्रवस्तमः । देवो देवेभिरागमत् । ५ ।

यदङ्ग दाशुषे त्वमग्ने भद्रं करिष्यसि । तवेत् तत् सत्यमङ्गिरः । ६ ।

उप त्वाग्ने दिवे दिवे दोषा वस्तर्धिया वयम् । नमो भरन्त एमसि । ७ ।

राजन्तमध्वराणां गोपामृतस्य दीदिविम् । वर्धमानं स्वे दमे । ८ ।

स नः पितवे सूनवेऽग्ने सूपायनो भव । स च स्वा नः स्वस्तये ।। ९ ।।

ब्राह्मण - अग्निर्वै देवानामवमो विष्णुः परमः ।

आरण्यकम् - अथ महाव्रतं । एष पन्था एतत्कर्म । अथातः सꣳहिताया उपनिषत् ।
विदा मघवन्विदा । महाव्रतस्य पञ्चविंशतिं सामिधेन्यः ।

यजुर्वेदः -

ओं इषे त्वोर्जे त्वा वायवः स्थोपायवः स्थ देवो वः सविता प्रार्पयतु श्रेष्ठतमाय कर्मण आ प्यायध्वमघ्निया देवभागमूर्जस्वतीः पयस्वतीः प्रजावतीरनमीवा अयक्ष्माः मा वः स्तेन ईशत माऽघशꣳसो रुद्रस्य हेतिः परिवो वृणक्तु ध्रुवाः अस्मिन् गोपतौ स्यात बह्वीर्यजमानस्य पशून् पाहि ।। स्वाहा । (छन्दोभ्यइदम्।)

सामवेदः - ओं अग्न आयाहि वीतये गृणानो हव्यदातये। निहोता सत्सि बर्हिषि।

अथर्वणवेदः - ओं शन्नो देवीरभिष्टये आपो भवन्तु पीतये। शं योः अभिस्रवन्तु नः।

श्रौतसूत्रं -	अथातो दर्शपूर्णमासौ व्याख्यास्यामः ।
सूत्रः -	अथैतस्य समाम्नायस्य ।
निरुक्तम् -	समाम्नायः समाम्नातः
छन्दः-	मयरसतजभनलगसम्मितम् ।
निघण्टुः -	गौः ग्मा ज्मा क्ष्मा ।
ज्योतिष्य -	पञ्चसंवत्सरमयम् ।
शिक्षा -	अथ शिक्षां प्रवक्ष्यामि ।
व्याकरणम् -	वृद्धिरादैच्।
स्मृति -	योगीश्वरं याज्ञवल्क्यम् ।
कर्ममीमांसा-	अथातो धर्मं व्याख्यास्यामः । अथातो धर्मजिज्ञासा ।
पूर्वमीमांसा -	अथातो दैवीमीमांसा ।
उत्तरमीमांसा -	ओं ओं अथातो ब्रह्मजिज्ञासा ओं ।

महाभारत - नारायणं सुरगुरुं जगदेकनाथं भक्तप्रियं सकललोकनमस्कृतं च।
त्रैगुण्यवर्जितमजं विभुमाद्यमीशं वन्दे भवघ्नममरासुरसिद्धवन्द्यम् ।।

नारायणं नमस्कृत्य नरं चैव नरोत्तमम् ।
देवीं सरस्वतीं व्यासं ततो जयमुदीरयेत् ।।

भागवत - ओं जन्माद्यस्य यतोऽन्वयादितरतश्चार्थेष्वभिज्ञः स्वराट्
तेने ब्रह्महृदा य आदिकवये मुह्यन्ति यं सूरयः।
तेजोवारिमृदां यथा विनिमयो यत्र त्रिसर्गो मृषा
धाम्ना स्वेन सदा निरस्तकुहकं सत्यं परं धीमहि ।।

ब्रह्मसूत्रभाष्य - नारायणं गुणैःसर्वैरुदीर्णं दोषवर्जितम् ।
ज्ञेयं गम्यं गुरूंश्चापि नत्वा सूत्रार्थ उच्यते ।।

((अणुभाष्य- नमो नमोऽशेषदोषदूर पूर्णगुणात्मने ।
विरिञ्चिशर्वपूर्वेड्यवन्द्याय श्रीवराय ते ।।))

ओं तच्छंयोरावृणीमहे । गातुं यज्ञाय । गातुं यज्ञपतये । दैवीः स्वस्तिरस्तु नः ।
स्वस्तिर्मानुषेभ्यः । ऊर्ध्वं जिगातु भेषजम् । शं नो अस्तु द्विपदे । शं चतुष्पदे ।

ओं नमो ब्रह्मणे नमो अस्त्वग्नये नमः पृथिव्यै नम ओषधीभ्यः ।
नमो वाचे नमो वाचस्पतये नमो विष्णवे महते करोमि ।। इति त्रिः ।

ओं शान्तिः शान्तिः शान्तिः ।।

ओं वृष्टिरसि वृश्च मे पाप्मानमृतात्सत्यमुपागाम् । इति जलं स्पृशेत्।

पूर्वाभिमुखः तर्पणं कुर्यात्।

देवतातर्पणम् । अङ्गुल्यग्रेण, सव्येन एकैकवारं तर्पयेत् ।

१. अग्निस्तृप्यतु । २. विष्णुस्तृप्यतु । ३. प्रजापतिस्तृप्यतु ।
४. ब्रह्मा तृप्यतु । ५. वेदास्तृप्यन्तु । ६. देवास्तृप्यन्तु ।
७. ऋषयस्तृप्यन्तु । ८. सर्वाणि छन्दांसि तृप्यन्तु। ९. ओङ्कारस्तृप्यतु ।
१०. वषट्कारस्तृप्यतु । ११. व्याहृतयस्तृप्यन्तु । १२. सावित्री तृप्यतु ।
१३. यज्ञास्तृप्यन्तु । १४. द्यावापृथिवी तृप्येताम्। १५. अन्तरिक्षं तृप्यतु ।
१६. अहोरात्राणि तृप्यन्तु । १७. साङ्ख्यास्तृप्यन्तु । १८. सिद्धास्तृप्यन्तु ।
१९. समुद्रास्तृप्यन्तु । २०. नद्यस्तृप्यन्तु । २१. गिरयस्तृप्यन्तु ।
२२.क्षेत्रौषधिवनस्पतिगन्धर्वास्तृप्यन्तु। २३.नागास्तृप्यन्तु। २४. वयांसि तृप्यन्तु ।
२५. गावस्तृप्यन्तु । २६. साध्यास्तृप्यन्तु । २७. विप्रास्तृप्यन्तु ।
२८. यक्षास्तृप्यन्तु । २९. रक्षांसि तृप्यन्तु । ३०. भूतानि तृप्यन्तु ।

ऋषितर्पणम् । कनिष्ठाङ्गुलीमूलेन, यज्ञोपवीतं मालाकारं धृत्वा तर्पणं कुर्यात् ।

१. शतर्चिनस्तृप्यन्तु । २. माध्यमास्तृप्यन्तु । ३. गृत्समदस्तृप्यतु ।
४. विश्वामित्रस्तृप्यतु । ५. वामदेवस्तृप्यतु । ६. अत्रिस्तृप्यतु ।
७. भरद्वाजस्तृप्यतु । ८. वसिष्ठस्तृप्यतु । ९. प्रगाथास्तृप्यन्तु ।
१०. पावमान्यस्तृप्यन्तु । ११. क्षुद्रसूक्तास्तृप्यन्तु । १२. महासूक्तास्तृप्यन्तु ।

आचार्यतर्पणम् । तर्जनीमूलेन अपसव्येन (जीवत्पितृकश्चेत् वामहस्ताङ्गुष्ठपर्यन्तं यज्ञोपवीतं धृत्वा) तर्पयेत् ।

सुमन्तु जैमिनी वैशम्पायन पैल सूत्र भाष्य भारत महाभारतधर्माचार्यास्तृप्यन्तु ।
जानन्ति बाहवि गार्ग्य गौतम शाकल्य बाभ्रव्य माण्डव्य माण्डूकेयास्तृप्यन्तु ।
१.गार्गी वाचक्नवी तृप्यतु । २.वडवा प्राथितेयी तृप्यतु । ३.सुलभा मैत्रेयी तृप्यतु ।
४. कहोळं तर्पयामि । ५.कौषीतकं तर्पयामि । ६.महाकौषीतकं तर्पयामि ।
७. पैङ्ग्यं तर्पयामि । ८.महापैङ्ग्यं तर्पयामि । ९.सुयज्ञं तर्पयामि ।
१०.साङ्ख्यायनं तर्पयामि । ११.ऐतरेयं तर्पयामि । १२.महैतरेयं तर्पयामि ।
१३.शाकलं तर्पयामि । १४.बाष्कलं तर्पयामि । १५.सुजातवक्त्रं तर्पयामि ।
१६.औदवाहिं तर्पयामि । १७.महौदवाहिं तर्पयामि । १८.सौजामिं तर्पयामि ।
१९.शौनकं तर्पयामि । २०.आश्वलायनं तर्पयामि ।

ये चान्ये आचार्याः ते सर्वे तृप्यन्तु तृप्यन्तु ।

पितृतर्पणम् । अपसव्येन अङ्गुष्ठमूलेन तर्पयेत् ।

अस्मत् पितरं ....शर्माणं ....गोत्रं वस्वन्तर्गत भारतीरमणमुख्यप्राणान्तर्गत प्रद्युम्नं स्वधा नमः तर्पयामि । तर्पयामि । तर्पयामि।

अस्मत् पितामहं	....शर्माणं	....गोत्रं	रुद्रान्त....	भामुख्य...	सङ्कर्षणं....।
अस्मत् प्रपितामहं	....शर्माणं	....गोत्रं	आदित्या...	भामुख्य...	वासुदेवं...।
अस्मन्मातरं	....अभिधां	....गोत्रां	वस्वन्त...	भामुख्य...	प्रद्युम्नं... ।
अस्मत्पितामहीं	....अभिधां	....गोत्रां	रुद्रान्त...	भामुख्य...	सङ्कर्षणं...।
अस्मत्प्रपितामहीं	....अभिधां	....गोत्रां	आदित्या...	भामुख्य...	वासुदेवं...।
अस्मत्सापत्नमातरं	....अभिधां	....गोत्रां	वस्वन्त...	भामुख्य...	प्रद्युम्नं... ।
अस्मन्मातामहं	....शर्माणं	....गोत्रं	वस्वन्त...	भामुख्य...	प्रद्युम्नं... ।
अस्मन्मातुः पितामहं	....शर्माणं	....गोत्रं	रुद्रान्त...	भामुख्य...	सङ्कर्षणं... ।
अस्मन्मातुः प्रपितामहं	....शर्माणं	....गोत्रं	आदित्या...	भामुख्य...	वासुदेवं...।
अस्मन्मातामहीं	....अभिधां	....गोत्रां	वस्वन्त...	भामुख्य...	प्रद्युम्नं... ।
अस्मन्मातुः पितामहीं	....अभिधां	....गोत्रां	रुद्रान्त...	भामुख्य...	सङ्कर्षणं...।
अस्मन्मातुः प्रपितामहीं	....अभिधां	....गोत्रां	आदित्या...	भामुख्य...	वासुदेवं...।
अस्मत्पत्नीं	....अभिधां	....गोत्रां	वस्वन्त...	भामुख्य...	प्रद्युम्नं... ।
अस्मत्सुतं	....शर्माणं	....गोत्रं	वस्वन्त...	भामुख्य...	प्रद्युम्नं... ।
अस्मद्भ्रातरं	....शर्माणं	....गोत्रं	वस्वन्त...	भामुख्य...	प्रद्युम्नं... ।
अस्मत्पितृव्यं	....शर्माणं	....गोत्रं	वस्वन्त...	भामुख्य...	प्रद्युम्नं... ।
अस्मन्मातुलं	....शर्माणं	....गोत्रं	वस्वन्त...	भामुख्य...	प्रद्युम्नं... ।
अस्मद् दुहितरं (सभर्तृकां ससुतां)	..अभिधां	..गोत्रां	वस्वन्त..	भामुख्य...	प्रद्युम्नं... ।
अस्मद् भगिनीं	....अभिधां	....गोत्रां	वस्वन्त...	भामुख्य...	प्रद्युम्नं... ।
अस्मत्पितृष्वसारं	....अभिधां	....गोत्रां	वस्वन्त...	भामुख्य...	प्रद्युम्नं... ।
अस्मन्मातृष्वसारं	....अभिधां	....गोत्रां	वस्वन्त...	भामुख्य...	प्रद्युम्नं... ।
अस्मत् श्वशुर	....शर्माणं	....गोत्रं	वस्वन्त...	भामुख्य...	प्रद्युम्नं... ।
अस्मद्गुरुं	....शर्माणं	....गोत्रं	वस्वन्त...	भामुख्य...	प्रद्युम्नं... ।
अस्मदाचार्यं	....शर्माणं	....गोत्रां	वस्वन्त...	भामुख्य...	प्रद्युम्नं... ।

ये के चास्मत्कुले जाता अपुत्रा गोत्रिणो मृताः। ते गृह्णन्तु मया दत्तं सूत्रनिष्पीडनोदकम् ।

यस्य स्मृत्या... । अनेन ब्रह्मयज्ञाङ्गतर्पणेन श्रीमज्जनार्दनवासुदेवः प्रीयताम् ।

।। श्रीकृष्णार्पणमस्तु ।।

यजुर्वेद ब्रह्मयज्ञः

आचमनम् । प्राणायामः । देशकालौ स्मृत्वा, ब्र,,ह्मयज्ञेन यक्ष्ये । इति वदेत् ।

ओं विद्युदसि विद्य मे पाप्मानममृतात्सत्यमुपैमि । इति जलं स्पृष्ट्वा

प्रणवः ओं

व्याहृतिः भूर्भुवःस्वः ।

पादक्रमः ओं तत्सवितुर्वरेण्यम्। भर्गो देवस्य धीमहि। धियो यो नः प्रचोदयात्।।

अर्धक्रमः ओं तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि। धियो यो नः प्रचोदयात्।।

पूर्णक्रमः ओं तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि धियो यो नः प्रचोदयात् ।।

यजुर्वेदः -

ओं इषे त्वोर्जे त्वा वायवः स्थोपायवः स्थ देवो वः सविता प्रार्पयतु श्रेष्ठतमाय कर्मण आ प्यायध्वमघ्निया देवभागमूर्जस्वतीः पयस्वतीः प्रजावतीरनमीवा अयक्ष्माः मा वः स्तेन ईशत माऽघशꣳसो रुद्रस्य हेतिः परिवो वृणक्तु ध्रुवाः अस्मिन् गोपतौ स्यात बह्वीर्यजमानस्य पशून् पाहि ।। स्वाहा । (छन्दोभ्यइदम्।)

ब्राह्मणं -

ओं ब्रह्मसन्धत्तं तन्मे जिन्वतम् । क्षत्रꣳसन्धत्तं तन्मे जिन्वतम् ।
इषꣳसन्धत्तं तां मे जिन्वतम् । ऊर्जꣳसन्धत्तं तां मे जिन्वतम् ।
रयिꣳसन्धत्तं तां मे जिन्वतम् । पुष्टिꣳसन्धत्तं तां मे जिन्वतम् ।
प्रजाꣳसन्धत्तं तां मे जिन्वतम् । पशून् सन्धत्तं तान् मे जिन्वतम् ।

स्तुतोऽसि जनधाः देवास्त्वा शुक्रपाः प्रणयन्तु
सुविराः प्रजाः प्रजनयन् परीहि

ऋग्वेदः - ओं अग्निमीळे पुरोहितं यज्ञस्य देवमृत्विजम् । होतारं रत्नधातमम् ।

सामवेदः - ओं अग्न आयाहि वीतये गृणानो हव्यदातये। निहोता सत्सि बर्हिषि।

अथर्वणवेदः - ओं शन्नो देवीरभिष्टये आपो भवन्तु पीतये। शं योः अभिस्रवन्तु नः।

श्रौतसूत्रं - अथातोदर्शपूर्णमासौ व्याख्यास्यामः ।

सूत्रः - अथैतस्य समाम्नायस्य ।

निरुक्तम् - समाम्नाय समाम्नातः

छन्दः- मयरसतजभनलगसम्मितम् ।

निघण्टुः - गौः ग्मा ज्मा क्ष्मा ।

ज्योतिष्य - पञ्चसंवत्सरमयम् ।

शिक्षा - अथ शिक्षां प्रवक्ष्यामि ।

व्याकरणम् - वृद्धिरादैच्।

स्मृति - योगीश्वरं याज्ञवल्क्यम् ।

कर्ममीमांसा- अथातो धर्मं व्याख्यास्यामः । अथातो धर्मजिज्ञासा ।

पूर्वमीमांसा - अथातो दैवीमीमांसा ।

उत्तरमीमांसा - ओं ओं अथातो ब्रह्मजिज्ञासा ओं ।

महाभारत -

नारायणं सुरगुरुं जगदेकनाथं भक्तप्रियं सकललोकनमस्कृतं च।
त्रैगुण्यवर्जितमजं विभुमाद्यमीशं वन्दे भवघ्नममरासुरसिद्धवन्द्यम् ।।

नारायणं नमस्कृत्य नरं चैव नरोत्तमम् ।
देवीं सरस्वतीं व्यासं ततो जयमुदीरयेत् ।।

भागवत -

ओं जन्माद्यस्य यतोऽन्वयादितरतश्चार्थष्वभिज्ञः स्वराट्
तेने ब्रह्महृदा य आदिकवये मुह्यन्ति यं सूरयः।
तेजोवारिमृदां यथा विनिमयो यत्र त्रिसर्गो मृषा
धाम्ना स्वेन सदा निरस्तकुहकं सत्यं परं धीमहि ।।

ब्रह्मसूत्रभाष्य -

नारायणं गुणैःसर्वैरुदीर्णं दोषवर्जितम् ।
ज्ञेयं गम्यं गुरूंश्चापि नत्वा सूत्रार्थ उच्यते ।।

अणुभाष्य-

नमो नमोऽशेषदोषदूर पूर्णगुणात्मने ।
विरिञ्चिशर्वपूर्वेड्यवन्द्याय श्रीवराय ते ।।

ओं तच्छंयोरावृणीमहे । गातुं यज्ञाय । गातुं यज्ञपतये । दैवीः स्वस्तिरस्तु नः ।
स्वस्तिर्मानुषेभ्यः । ऊर्ध्वं जिगातु भेषजम् । शं नो अस्तु द्विपदे । शं चतुष्पदे ।

ओं नमो ब्रह्मणे नमो अस्त्वग्नये नमः पृथिव्यै नम ओषधीभ्यः ।
नमो वाचे नमो वाचस्पतये नमो विष्णवे महते करोमि ।। इति त्रिः ।

ओं शान्तिः शान्तिः शान्तिः ।।

ओं वृष्टिरसि वृश्च मे पाप्मानमृतात्सत्यमुपागाम् । इति जलं स्पृशेत्।

पूर्वाभिमुखः तर्पणं कुर्यात्।

देवतर्पणम्

१.ब्रह्मादयो ये देवाः तान् देवान् तर्पयामि। २. सर्वान् देवगणान् तर्पयामि।
३.सर्वाः देवपत्नीः तर्पयामि। ४.सर्वान् देवपुत्रान् तर्पयामि।
५.सर्वान् देवपौत्रान् तर्पयामि। ६.सर्वान् देवप्रपौत्रान् तर्पयामि।
७. ॐ भूर्देवान् तर्पयामि। ८. ॐ भुवर्देवान् तर्पयामि।
९. ॐ सुवर्देवान् तर्पयामि। १०. ॐ भूर्भुवःसुवर्देवान् तर्पयामि।

ऋषितर्पणम्

ृष्णद्वैपायनादयो ये ऋषयः तान् ऋषीन् तर्पयामि ।

१. सर्वान् ऋषीन् तर्पयामि । २. सर्वान् ऋषिगणान् तर्पयामि ।
३. सर्वा ऋषिपत्नीः तर्पयामि । ४. सर्वान् ऋषिपुत्रान् तर्पयामि ।
५. सर्वान् ऋषिपौत्रान् तर्पयामि । ६. सर्वान् ऋषिप्रपौत्रान् तर्पयामि ।
७. ॐ भूःऋषीन् तर्पयामि । ८. ॐ भुवः ऋषीन् तर्पयामि ।
९. ॐ सुवःऋषीन् तर्पयामि । १०. ॐ भूर्भुवःसुवःऋषीन् तर्पयामि ।

ाजापतिं काण्डऋषिं तर्पयामि । सोमं काण्डऋषिं तर्पयामि ।
अग्निं काण्डऋषिं तर्पयामि । विश्वान् देवान् काण्डऋषीन् तर्पयामि ।
ाँहितीः देवताःउपनिषदं तर्पयामि । याज्ञिकीर्देवताःउपनिषदं तर्पयामि ।
ारुणीर्देवताः उपनिषदं तर्पयामि । ब्रह्माणं स्वयंभुवं तर्पयामि ।
दसस्पतिं तर्पयामि ।

पितृतर्पणम्

ोमः पितृमान् यमोऽङ्गिरस्वान् अग्निष्वात्ताः अग्निकव्यवाहनादयो ये पितरः।
ान् पितृन् तर्पयामि।

१. सर्वान् पितृन् तर्पयामि । २. सर्वान् पितृगणान् तर्पयामि।
३. सर्वाः पितृपत्नीः तर्पयामि । ४. सर्वान् पितृपुत्रान् तर्पयामि।
५. सर्वान् पितृपौत्रान् तर्पयामि । ६. सर्वान् पितृप्रपौत्रान् तर्पयामि।
७. ॐ भूः पितॄन् तर्पयामि । ८. ॐ भुवः पितॄन् तर्पयामि।
९. ॐ सुवः पितॄन् तर्पयामि । १०. ॐ भूर्भुवःसुवः पितॄन् तर्पयामि।

ेतृतर्पणं जीवत्पितृकाणामपि । स्वस्वपितृपितामहादितर्पणं अजीवत्पितृकाणामेव ऋग्वेदीयवत् ।

पितृतर्पणम् । अपसव्येन अङ्गुष्ठमूलेन तर्पयेत् ।

ास्मत् पितरं ....शर्माणं ....गोत्रं वस्वन्तर्गत भारतीरमणमुख्यप्राणान्तर्गत प्रद्युम्नं स्वधा नमः
तर्पयामि । तर्पयामि । तर्पयामि ।

ास्मत् पितामहं	....शर्माणं	....गोत्रं	रुद्रान्त....	भामुख्य...	सङ्कर्षणं....।
ास्मत् प्रपितामहं	....शर्माणं	....गोत्रं	आदित्या...	भामुख्य...	वासुदेवं...।
ास्मन्मातरं	....अभिधां	....गोत्रां	वस्वन्त...	भामुख्य...	प्रद्युम्नं... ।
ास्मत्पितामहीं	....अभिधां	....गोत्रां	रुद्रान्त...	भामुख्य...	सङ्कर्षणं... ।
ास्मत्प्रपितामहीं	....अभिधां	....गोत्रां	आदित्या...	भामुख्य...	वासुदेवं...।
ास्मत्सापत्नमातरं	....अभिधां	....गोत्रां	वस्वन्त...	भामुख्य...	प्रद्युम्नं... ।
ास्मन्मातामहं	....शर्माणं	....गोत्रं	वस्वन्त...	भामुख्य...	प्रद्युम्नं... ।
ास्मन्मातुः पितामहं	....शर्माणं	....गोत्रं	रुद्रान्त...	भामुख्य...	सङ्कर्षणं... ।
ास्मन्मातुः प्रपितामहं	....शर्माणं	....गोत्रं	आदित्या...	भामुख्य...	वासुदेवं...।
ास्मन्मातामहीं	....अभिधां	....गोत्रां	वस्वन्त...	भामुख्य...	प्रद्युम्नं... ।
ास्मन्मातुः पितामहीं	....अभिधां	....गोत्रां	रुद्रान्त...	भामुख्य...	सङ्कर्षणं...।
ास्मन्मातुः प्रपितामहीं	....अभिधां	....गोत्रां	आदित्या...	भामुख्य...	वासुदेवं...।
ास्मत्पत्नीं	....अभिधां	....गोत्रां	वस्वन्त...	भामुख्य...	प्रद्युम्नं... ।
ास्मत्सुतं	....शर्माणं	....गोत्रं	वस्वन्त...	भामुख्य...	प्रद्युम्नं... ।
ास्मद्भ्रातरं	....शर्माणं	....गोत्रं	वस्वन्त...	भामुख्य...	प्रद्युम्नं... ।
ास्मत्पितृव्यं	....शर्माणं	....गोत्रं	वस्वन्त...	भामुख्य...	प्रद्युम्नं... ।
ास्मन्मातुलं	....शर्माणं	....गोत्रं	वस्वन्त...	भामुख्य...	प्रद्युम्नं... ।

ास्मद् दुहितरं (सभर्तृकां ससुतां)..अभिधां ..गोत्रां वस्वन्त.. भामुख्य... प्रद्युम्नं... ।

ास्मद् भगिनीं	....अभिधां	....गोत्रां	वस्वन्त...	भामुख्य...	प्रद्युम्नं... ।
ास्मत्पितृष्वसारं	....अभिधां	....गोत्रां	वस्वन्त...	भामुख्य...	प्रद्युम्नं... ।
ास्मन्मातृष्वसारं	....अभिधां	....गोत्रां	वस्वन्त...	भामुख्य...	प्रद्युम्नं... ।
ास्मत् श्वशुर	....शर्माणं	....गोत्रं	वस्वन्त...	भामुख्य...	प्रद्युम्नं... ।
ास्मद्गुरुं	....शर्माणं	....गोत्रं	वस्वन्त...	भामुख्य...	प्रद्युम्नं... ।
ास्मदाचार्यं	....शर्माणं	....गोत्रां	वस्वन्त...	भामुख्य...	प्रद्युम्नं... ।

े के चास्मत्कुले जाता अपुत्रा गोत्रिणो मृताः। ते गृह्णन्तु मया दत्तं सूत्रनिष्पीडनोदकम् ।

ास्य स्मृत्या... । अनेन ब्रह्मयज्ञाङ्गतर्पणेन श्रीमज्जनार्दनवासुदेवः प्रीयताम् ।

।। श्रीकृष्णार्पणमस्तु ।।

.. śrīḥ..

Nārāyaṇa-mantra-japa-kramaḥ

Kara-śuddhiḥ

ōṃ yaṃ ōṃ *iti maṇibandhē.* ōṃ raṃ ōṃ *iti prakōṣṭhē.* ōṃ vaṃ ōṃ *iti kūrparē.* ōṃ yaṃ ōṃ *iti hastasandhiṣu.* ōṃ raṃ ōṃ *iti tatpriṣṭhē.* ōṃ vaṃ ōṃ *iti pārśvayōḥ sparśaṃ kuryāt.*

Pāpa-puruṣa-visarjanam

hrit-padmastha-dēvaṃ suṣumnā-mārgēṇa nītvā sva-mūrdhani nidhāya vāmakukṣiṃ spriṣṭvā

brahmahatyā-śiraskaṃ ca svarṇa-stēya-bhuja-dvayam.
surāpāna-hridā yuktaṃ guru-talpa-kaṭi-dvayam..
tat-saṃyōga-pada-dvandvaṃ aṅga-pratyaṅga-pātakam .
upa-pātaka-rōmāṇaṃ rakta-śmaśru-vilōcanam..
khaḍga-carma-dharaṃ kriṣṇaṃ kukṣau pāpaṃ vicintayēt

ityuktarītyā cintayēt.

taṃ nābhidēśamānīya nābhiṃ spriṣṭvā. ṣaṭkōṇamaṇḍala madhyasthaḥ nīlavarṇaḥ vāyubījavācyaḥ śaṅkhagadābja cakrāyudhaḥ vāyvantaryāmī pradyumnō bhagavān maccharīrasthaṃ pāpapuruṣaṃ vāyunā śōṣayatu.. ityuktvā ōṃ yaṃ ōṃ iti ṣaḍvāraṃ japēt. taṃ śuṣkaṃ bhāvayēt.

tatastaṃ hridayadēśamānīya hridayaṃ spriṣṭvā trikōṇa maṇḍalamadhya-sthaḥ raktavarṇaḥ agnibījavācyaḥ saṅkha padmacakragadāyudhaḥ agnyantaryāmī saṅkarṣaṇa bhagavān maccharīrasthaṃ pāpapuruṣaṃ agninā nirdahatu. ityuktvā ōṃ raṃ ōṃ iti dvādaśavāraṃ japēt. taṃ dagdhaṃ matvā tadbhasma vāmanāsāpuṭēna bahiḥ kṣipēt.

srōtrācamanaṃ kritvā karaṃ mūrdhni nyasya śirasi vartulamaṇḍala-madhyasthaḥ śvētavarṇaḥ varuṇabīja-vācyaḥ saṅkhacakrapadmagadāyudhaḥ varuṇāntaryāmī vāsudēvō bhagavān maccharīraṃ āpādamastakaṃ amrita-vriṣṭyā varuṇēna āplāvayatu. ityuktvā ōṃ vaṃ ōṃ iti caturviṃśativāraṃ japēt.

Tattva-nyāsaḥ

śrīgurubhyō namaḥ. śrīparama-gurubhyō namaḥ. śrīmad-ānandatīrtha-bhagavat-pādācārya-gurubhyō namaḥ. śrī vēdavyāsāya namaḥ. śrī-bhāratyai namaḥ. śrī-sarasvatyai namaḥ. śrī-vāyavē namaḥ. śrī-brahmaṇē namaḥ. śrī-mahālakṣmyai namaḥ. śrī-nārāyaṇāya namaḥ. (ēkādaśa-sthānē upāsya-dēvatāyai-mantra-pratipādya-dēvatāyai tattvāntaryāmī śrī-nārāyaṇāya namaḥ. mōkṣa-prada śrī-vāsudēvāya namaḥ..

ōṃ ōṃ namō nārāyaṇāya ōṃ

iti (12) mūlamantrēṇa prāṇāyāmaṃ kritvā.

ōṃ bhūḥ. agnyātmanē aniruddhāya hridayāya namaḥ.
ōṃ bhuvaḥ. vāyvātmanē pradyumnāya śirasē svāhā.
ōṃ svaḥ. sūryātmanē śrī saṅkarṣaṇāya śikhāyai vauṣaṭ.
ōṃ bhūrbhuvaḥsvaḥ. prajāpatyātmanē vāsudēvāya kavacāya hum.
ōṃ satyātmanē nārāyaṇāya astrāya phaṭ. iti digbandhaḥ.

ētēṣāṃ tattvamantrāṇāṃ antaryāmī riṣiḥ śirasi. daivī gāyatrī chandaḥ mukhē. śrīnārāyaṇō dēvatā hridayē. dhyānē viniyōgaḥ.

ōṃ pradhānōpamavarṇāni dvibhujānyapyaśēṣataḥ.
kritāñjalipuṭānyēva pradhānaṃ taṃ hariṃ prati..

tattvāntaryāmī śrīnārāyaṇaprēraṇayā śrīnārāyaṇaprītyarth... tattvanyāsamahaṃ kariṣyē.

ōṃ parāya śaktyātmanē śrīlakṣmīnārāyaṇābhyāṃ namaḥ.
ōṃ parāya pratiṣṭhātmanē śrīlakṣmīnārāyaṇābhyāṃ namaḥ.
ōṃ parāya saṃvidātmanē śrīlakṣmīnārāyaṇābhyāṃ namaḥ
ōṃ parāya sphūrtyātmanē śrīlakṣmīnārāyaṇābhyāṃ namaḥ.
ōṃ parāya pravṛittyātmanē śrīlakṣmīnārāyaṇābhyāṃ namaḥ.
ōṃ parāya kalātmanē śrīlakṣmīnārāyaṇābhyāṃ namaḥ.
ōṃ parāya vidyātmanē śrīlakṣmīnārāyaṇābhyāṃ namaḥ.
ōṃ parāya matyātmanē śrīlakṣmīnārāyaṇābhyāṃ namaḥ.
ōṃ parāya niyatyātmanē śrīlakṣmīnārāyaṇābhyāṃ namaḥ
ōṃ parāya māyātmanē śrīlakṣmīnārāyaṇābhyāṃ namaḥ.
ōṃ parāya kālātmanē śrīlakṣmīnārāyaṇābhyāṃ namaḥ.
ōṃ parāya puruṣātmanē brahmavāyubhyāṃ namaḥ.

iti dvādaśa dēvatāḥ urasi mālākārēṇa vinyasēt.

ōṃ parāya avyaktātmanē brahmāṇībhāratībhyāṃ namaḥ *(dakṣiṇabhu...*

ōṃ parāya mahadātmanē brahmavāyubhyāṃ namaḥ - *(vāmabhu...*

ōṃ parāya ahaṅkārātmanē garuḍa śēṣarudrēbhyō namaḥ *(dakṣiṇōru...*

ōṃ parāya mana ātmanē skandēndrābhyāṃ namaḥ - *(vāmōru...*

dakṣiṇahastasya aṅguṣṭhādipañcāṅguliṣu

1. ōṃ parāya śrōtrātmanē digdēvatābhyō namaḥ.
2. ōṃ parāya tvagātmanē vāyavē namaḥ.
3. ōṃ parāya cakṣurātmanē sūryāya namaḥ.
4. ōṃ parāya jihvātmanē varuṇāya namaḥ.
5. ōṃ parāya ghrāṇātmanē aśvibhyāṃ namaḥ.

...mahastasya aṅguṣṭhādipañcāṅguliṣu

1. ōṃ parāya vāgātmanē vahnayē namaḥ.
2. ōṃ parāya pāṇyātmanē dakṣāya namaḥ.
3. ōṃ parāya pādātmanē jayantāya namaḥ.
4. ōṃ parāya pāyvātmanē mitrāya namaḥ.
5. ōṃ parāya upasthātmanē manavē namaḥ.

...ṇapādasya aṅguṣṭhādipañcāṅguliṣu

1. ōṃ parāya śabdātmanē bṛihaspati prāṇābhyāṃ namaḥ.
2. ōṃ parāya sparśātmanē apānāya namaḥ.
3. ōṃ parāya rūpātmanē vyānāya namaḥ.
4. ōṃ parāya rasātmanē udānāya namaḥ.
5. ōṃ parāya gandhātmanē samānāya namaḥ.

...pādasya aṅguṣṭhādipañcāṅguliṣu

1. ōṃ parāya ākāśātmanē mahāgaṇapatayē namaḥ.
2. ōṃ parāya vāyvātmanē pravahavāyavē namaḥ.
3. ōṃ parāya tējātmanē vahnayē namaḥ.
4. ōṃ parāya abātmanē varuṇāya namaḥ.
5. ōṃ parāya pṛithivyātmanē śanaiścaradharābhyāṃ namaḥ.

...tatvanyāsēna tattvāntaryāmī śrīlakṣmīnārāyaṇaḥ ...ṃ prītō bhavatu.

mātṛikānyāsa

...bhyō namaḥ. śrī-parama-gurubhyō namaḥ.
...-ānandatīrtha-bhagavat-pādācārya-gurubhyō namaḥ.
...vyāsāya namaḥ. śrī-bhāratyai namaḥ. śrī-sarasvatyai ...ḥ. śrī-vāyavē namaḥ. śrī-brahmaṇē namaḥ.
...lakṣmyai namaḥ. śrī-nārāyaṇāya namaḥ.
...śa-sthānē upāsya-dēvatāyai - mantra-pratipādya-...yai tattvāntaryāmī śrī-nārāyaṇāya namaḥ.
...prada-śrī-vāsudēvāya namaḥ..

ōṃ ōṃ namō nārāyaṇāya ōṃ

2) mūlamantrēṇa prāṇāyāmaṃ kṛitvā.

›hūḥ. agnyātmanē aniruddhāya hṛidayāya namaḥ.
›huvaḥ. vāyvātmanē pradyumnāya śirasē svāhā.
›vaḥ. sūryātmanē śrī saṅkarṣaṇāya śikhāyai vauṣaṭ.
›hūrbhuvaḥsvaḥ. prajāpatyātmanē vāsudēvāya kavacāya huṃ
›atyātmanē nārāyaṇāya astrāya phaṭ. iti digbandhaḥ.

ṃ mātṛikāmantrāṇāṃ antaryāmī ṛiṣiḥ śirasi, daivī gāyatrī chand
hē,. ajādirūpī śrīnārāyaṇō dēvatā hṛidayē dhyānē viniyōgaḥ.

ṇ tādṛigrūpāśca pañcāśacjñānamudrābhayōdyatāḥ.
ṅkī daṇḍī ca dhanvī ca tattadyuktāstu vāmataḥ..

ırūpīśrīnārāyaṇaprēraṇayā śrīnārāyaṇaprītyarthaṃ
·ikānyāsamahaṃ kariṣyē..

1. ōṃ aṃ ajāya namaḥ. (śirasi)
2. ōṃ āaṃ ānandāya namaḥ. (mukhē)
3. ōṃ iṃ indrāya namaḥ. (dakṣiṇanētrē)
4. ōṃ īṃ īśānāya namaḥ. (vāmanētrē)
5. ōṃ uṃ ugrāya namaḥ. (dakṣiṇakarṇē)
6. ōṃ ūṃ ūrjāya namaḥ. (vāmakarṇē)
7. ōṃ ṛiṃ ṛiatambharāya namaḥ. (dakṣiṇanāsāpuṭē)
8. ōṃ ṝiṃ ṝighāya namaḥ. (vāmanāsāpuṭē)
9. ōṃ ḷ(ṛ)im ḷ(ṛ)iśāya namaḥ. (dakṣiṇakapōlē)
10. ōṃ ḹ(ṝ)iṃ ḹ(ṝ)ijayē namaḥ. (vāmakapōlē)
11. ōṃ ēṃ ēkātmanē namaḥ. (ūrdhvōṣṭhē)
12. ōṃ aiṃ airāya namaḥ. (adharōṣṭhē)
13. ōṃ ōṃ ōjōbhṛitē namaḥ.(urdhvadantēṣu)
14. ōṃ auṃ aurasāya namaḥ.(adharadantēṣu)
15. ōṃ aṃ anantāya namaḥ. (mūrdhani)
16. ōṃ aḥ ardhagarbhāya namaḥ (vāci).

(2) (dakṣiṇabāhusandhicatuṣṭayē tadagrē ca)

17. ōṃ kaṃ kapilāya namaḥ.
18. ōṃ khaṃ khapatayē namaḥ.
19. ōṃ gaṃ garuḍāsanāya namaḥ.
20. ōṃ ghaṃ gharmāya namaḥ.
21. ōṃ ṅaṃ ṅasārāya namaḥ.

(3) (vāmabāhusandhicatuṣṭayē tadagrē ca

22. ōṃ caṃ cārvaṅgāya namaḥ.
23. ōṃ chaṃ chandōgamyāya namaḥ.
24. ōṃ jaṃ janārdanāya namaḥ.
25. ōṃ jhaṃ jhāṭitārayē namaḥ.
26. ōṃ ñaṃ ñamāya namaḥ.

(4) (dakṣiṇapādasandhicatuṣṭayē tadagrē ca

27. ōṃ ṭaṃ ṭaṅkinē namaḥ.
28. ōṃ ṭhaṃ ṭhalakāya namaḥ.
29. ōṃ ḍaṃ ḍarakāya namaḥ.
30. ōṃ ḍhaṃ ḍhariṇē namaḥ.
31. ōṃ ṇaṃ ṇātmanē namaḥ.

(5) (vāmapādasandhicatuṣṭayē tadagrē ca)

32. ōṃ taṃ tārāya namaḥ.
33. ōṃ thaṃ thabhāya namaḥ.
34. ōṃ daṃ daṇḍinē namaḥ.
35. ōṃ dhaṃ dhanvinē namaḥ.
36. ōṃ naṃ namyāya namaḥ.

(6)

37. ōṃ paṃ parāya namaḥ.(dakṣiṇakukṣau)
38. ōṃ phaṃ phalinē namaḥ. (vāmakukṣau)
39. ōṃ baṃ balinē namaḥ. (pṛiṣṭhē)
40. ōṃ bhaṃ bhagāya namaḥ. (guhyē)
41. ōṃ maṃ manavē namaḥ. (udarē)

(7) 42. ōṃ yaṃ yajñāya namaḥ. (hṛidayē)
43. ōṃ raṃ rāmāya namaḥ. (tvaci)
44. ōṃ laṃ lakṣmīpatayē namaḥ. (carmaṇi)
45. ōṃ vaṃ varāya namaḥ (māṃsē).

(8) 46. ōṃ śaṃ śāntasaṃvidē namaḥ. (rudhirē)
47. ōṃ ṣaṃ ṣaḍguṇāya namaḥ. (mēdhasi)
48. ōṃ saṃ sārātmanē namaḥ. (majjāyāṃ)
49. ōṃ haṃ haṃsāya namaḥ. (astiṣu)
50. ōṃ ḻaṃ ḻāḻukāya namaḥ. (prāṇē)
51. ōṃ kṣaṃ lakṣmīnṛisiṃhāya namaḥ. (jīvē)

ınēna mātṛikānyāsēna ajādirūpī śrīlakṣmīnārāyaṇaḥ ›rīyatāṃ. prītō bhavatu.

Mūlamantraḥ (Nārāyaṇa mantraḥ)

;rī-gurubhyō namaḥ. śrī-parama-gurubhyō namaḥ. ;rīmad-ānandatīrtha-bhagavat-pādācārya-gurubhyō namaḥ. ;rī vēdavyāsāya namaḥ. śrī-bhāratyai namaḥ. śrī-sarasvatyai ıamaḥ. śrī-vāyavē namaḥ. śrī-brahmaṇē namaḥ. ;rī-mahālakṣmyai namaḥ. śrī-nārāyaṇāya namaḥ. ēkādaśa-sthānē upāsya-dēvatāyai - mantra-pratipādya-lēvatāyai tattvāntaryāmī śrī-nārāyaṇāya namaḥ. nōkṣa-prada-śrī-vāsudēvāya namaḥ..

ōṃ ōṃ namō nārāyaṇāya ōṃ

ti (12) mūlamantrēṇa prāṇāyāmaṃ kṛitvā.

Pañcāganyāsaḥ

1. ōṃ kruddhōlkāya hṛidayāya namaḥ.
2. ōṃ mahōlkāya śirasē svāhā.
3. ōṃ vīrōlkāya śikhāyai vauṣaṭ.
4. ōṃ dyūlkāya kavacāya huṃ.
5. ōṃ sahasrōlkāya astrāya phaṭ.

Pañcāṅgulinyāsaḥ

1. ōṃ kruddhōlkāya aṅguṣṭhābhyāṃ namaḥ.
2. ōṃ mahōlkāya tarjanībhyām namaḥ.
3. ōṃ vīrōlkāya madhyamābhyāṃ namaḥ.
4. ōṃ dyūlkāya anāmikābhyāṃ namaḥ.
5. ōṃ sahasrōlkāya kaniṣṭhikābhyāṃ namaḥ.

Aṣṭāṅganyāsaḥ

1. ōṃ ōṃ viśvāya namaḥ śirasi.
2. ōṃ naṃ taijasāya namaḥ nētrayōḥ.
3. ōṃ mōṃ prajñāya namaḥ nāsāgrē.
4. ōṃ nāṃ turyāya namaḥ vāci.
5. ōṃ rāṃ ātmanē namaḥhṛidi.
6. ōṃ yaṃ antarātmanē namaḥ nābhau.
7. ōṃ ṇāṃ paramātmanē namaḥ jānvōḥ.
8. ōṃ yaṃ jñānātmanē namaḥ pādayōḥ.

Aṣṭāṅgulinyāsaḥ

ıṅguṣṭhaṃ vihāya aṅgulicatuṣṭayē dakṣiṇahastē kramēṇa-

1. ōṃ ōṃ viśvāya namaḥ.
2. ōṃ naṃ taijasāya namaḥ.
3. ōṃ mōṃ prājñāya namaḥ.
4. ōṃ nāṃ turyāya namaḥ.

ıṅguṣṭhaṃ vihāya aṅgulicatuṣṭayē vāmahastē kramēṇa-

1. ōṃ rāṃ ātmanē namaḥ.
2. ōṃ yaṃ antarātmanē namaḥ.
3. ōṃ ṇāṃ paramātmanē namaḥ.
4. ōṃ yaṃ jñānātmanē namaḥ.

asya nārāyaṇāṣṭākṣara-mantrasya antaryāmī ṛiṣiḥ. śirasi, daivī gāyatrī chandaḥ mukhē, śrīnārāyaṇō dēvatā hṛidayē, dhyānē viniyōgaḥ.

udyadbhāsvatsamābhāsaḥ cidānandaikadēhavān.
cakrasaṅkhagadāpadmadharō dhyēyō'hamīśvaraḥ..

lakṣmīdharābhyāmāśliṣṭaḥ svamūrtigaṇamadhyagaḥ.
brahmavāyuśivāhīśavipaiḥ śakrādikairapi.
sēvyamānō'dhikaṃ bhaktyā nityaniśśēṣaśaktimān.

mūrtayō'ṣṭāvapi dhyēyāścakrasaṅkhavarābhayaiḥ.
yuktāḥ pradīpavarṇāśca sarvābharaṇabhūṣitāḥ.
saṅkhacakravarābhītihastānyētāni sarvaśaḥ.
mūlarūpasavarṇāni kriṣṇavarṇā śikhōcyatē..

lakṣmīnārāyaṇa prēraṇayā lakṣmīnārāyaṇa prītyarthaṃ nārāyaṇamantrajapaṃ kariṣyē.

" Ōṃ Ōṃ Namō Nārāyaṇāya Ōṃ "

iti mantraṃ aṣṭōttaraśatavāraṃ japtvā punaḥ prāṇāyāmaṃ, pañcāṅganyāsaṃ pañcāṅgulinyāsaṃ aṣṭāṅganyāsaṃ aṣṭāṅgulinyāsaṃ kritvā , dhyānaślōkaṃ paṭhitvā "yasya smṛityē'*ti samāpayēt.*

iti. japakālē (tantrasārōkta dhyānaślōkānusārēṇa bhagavadrūpaṃ sat-cit-ānanda-ātmakaṃ āvaraṇadēvatāsahitaṃ nirantaraṃ dhyāyēt.

ramābrahmādibhyō atiśayēna sarvōttamatvaṃ anantaguṇakriyārūpatvaṃ viśvasya sriṣṭisthitilaya-niyamanajñānājñānabandhamōkṣāṇāṃ dātṛitvaṃ sarvēṣāṃ acētanānāṃ muktāmuktānāṃ cētanānāṃ ca svāmitvaṃ svatantratvaṃ ramādisarvajīvēṣu sthitvā sarvakriyā-kartṛitvaṃ,

aṇurēṇuprabhṛitisamastabrahmāṇḍē tadāvaraṇēṣu avyākṛitākāśē ca vyāptatvaṃ anādyanantakālēṣu sarvēṣāṃ animittamahōpakāritvaṃ sarvatō'tiprēṣṭhatvaṃ sarva-karmasu pūjyatvaṃ gurudēvatāntargatatvaṃ ca smarēt.

arāḥ dōṣāḥ tadviruddhāḥ nārāḥ guṇāḥ tadayanatvaṃ arāyanatvābhāvaṃ nāraṃ jīvasambandhijñānaṃ viṣaya-tayā tadayanatvaṃ nārāḥ nirdōṣāḥ muktāḥ tadayanatvamiti nārāyaṇaśabdārthān guṇapūrṇatvaṃ dōṣadūratvaṃ jñēyatvaṃ gamyatvamityādidharmān smarēt.

manasisthaṃ vāsanāmayaṃ jaḍaṃ rūpamēva bhagavāniti na dhyāyēt. api tu vāsanāmayē rūpē vāyuṃ vāyau ramāṃ tatra saccidānandātmakaṃ nārāyaṇaṃ āvāhya upāsīta.

.. śrīḥ..

.. Pūjā-Paddhatiḥ ..

nārāyaṇāya paripūrṇaguṇārṇavāya
viśvōdayasthitilayōnniyatipradāya.
jñānapradāya vibudhāsurasaukhyaduḥkha-
satkāraṇāya vitatāya namō namastē..

(pāṇī pādau prakṣālya) viṣṇōḥ pūjāgṛiuhasya dvārasamīpa gatvā dvārapālānnamēt.

dvārapālanamanam

pūrvadvārē śriyai namaḥ jayāya namaḥ, vijayāya namaḥ .
dakṣiṇē śriyai namaḥ balāya namaḥ, prabalāya namaḥ .
paścimē śriyai namaḥ nandāya namaḥ, sunandāya namaḥ.
uttarē śriyai namaḥ kumudāya namaḥ, kumudākṣāya namaḥ

iti bhaktyā namaskṛitya tadanujñāmavāpnuyāt.

dēvagṛihapravēśaḥ

vāyavityasya madhucchandāḥ vaiśvāmitraḥ ṛiṣiḥ, vāyuḥ dēvatā, gāyatrī chandaḥ, dēvagṛihakavāṭōdghāṭanē viniyōgaḥ

ōṃ vāyavā yāhi darśatē mē sōmā araṅkṛitāḥ.

tēṣāṃ pāhi śrudhī havam.

iti mantraṃ paṭhan dēvagṛihadvāraṃ udghāṭayēt.

tālatrayaṃ kṛitvā dēhalīṃ aspṛiśannēva dakṣiṇāṅghriṃ puraskṛitya

yacca kiñcijjagatsarvaṃ dṛiśyatē śrūyatē'pi vā.
antarbahiśca tatsarvaṃ vyāpya nārāyaṇaḥ sthitaḥ..

iti mantraṃ paṭhannēva dēvagṛihaṃ praviśēt..

dīpaprajvālanam.

agninētyasya mēdhātithiḥ kāṇvaḥ ṛiṣiḥ, agnirdēvatā, gāyatrī chandaḥ, dīpaprajvālanē viniyōgaḥ.

ōṃ agnināgniḥ samidhyatē kavirgṛihapatiryuvā.

havyavāḍ juhvāsyaḥ.

iti mantrēṇa dīpaṃ prajvālya, īkṣaṇēna divisthān puṣpakṣēpēṇa antarikṣagatān, pārṣṇi (gulphasya adhōbhāgaḥ pādamūlaṃ) ghātatrayēṇa bhūmisthān vighnān uccāṭayēt.

bhūtōccāṭanam

apasarpantu yē bhūtā yē bhūtā bhuvi saṃsthitāḥ.
yē bhūtā vighnakartārastē naśyantu śivājñayā.

iti bhūtānuccāṭayēt. tataḥ nārācamudrayā diśaḥ bandhayēt.

prārthanā

tataḥ vēdikāyā adhaḥsthitvā vinayapūrvakaṃ baddhāñjaliḥ san prārthayēt.

lakṣmīkānta namastē'stu svāmin bhītō bhavāmbudhēḥ.
pūjayāmyahamadya tvāṃ prasīda puruṣōttama.

tvāmēva śaraṇaṃ yāmi śaraṇāgatavatsala.
kuruṣva saphalāṃ pūjāṃ pūjārhaṃ māṃ ca mādhava..

kāyikān vācikān dōṣān mānasānapi sarvadā.
vaiṣṇavadvēṣahētūn mē bhasmasātkuru mādhava.

aparādhasahasrāṇi kriyantē'harniśaṃ mayā.
tāni sarvāṇi mē dēva kṣamasva madhusūdana.. *iti.*

mānuṣagandhanivāraṇam

yēbhya ityasya gayaḥ plātaḥ ṛiṣiḥ, viśvēdēvāḥ dēvatāḥ, jagatī chandaḥ, manuṣyagandhanivāraṇē viniyōgaḥ.

ōṃ yēbhyō mātā madhumat pinvatē
payaḥ pīyūṣaṃ dyauraditiradribarhāḥ.
ukthaśuṣmān vṛiṣabharān tsvapnasastām̐
ādityām̐ anu madā svastayē.

dēvasya ātmanaśca madhyē javanikāṃ kalpayēt. vēdikāṃ āruhya brahmapārastavaṃ paṭhēt.

brahmapārastavaḥ

pracētasa ūcuḥ -

brahmapāraṃ munē śrōtuṃ icchāmaḥ paramaṃ stavaṃ.
japatā kaṇḍunā dēvō yēnārādhyata kēśavaḥ..

sōma uvāca -

pāraḥ paraṃ viṣṇurapārapāraḥ paraḥ parāṇāmapi pārapāraḥ.
sa brahmapāraḥ parapārabhūtaḥ paraḥ parēbhyaḥ paramārtharūpī..

sa kāraṇaṃ kāraṇatastatō'pi tasyāpi hētuḥ parahētuhētuḥ.
kāryēṣu caivaṃ sa hi karmakartṛi(rtā)rūpairaśēṣairavatīha sarvam..

brahmaprabhurbrahma sa sarvabhūtō brahma prajānāṃ patiracyutō'sau
brahmāvyayaṃ nityamajaṃ sa viṣṇurapakṣayādyairakhilairasaṅgī.

brahmākṣaramajaṃ nityaṃ yathā'sau puruṣōttamaḥ.
tathā rāgādayō dōṣāḥ prayāntu praśamaṃ mama..

ēvaṃ vai brahmapārākhyaṃ saṃstavaṃ paramaṃ japan.
avāpa paramāṃ siddhiṃ sa samārādhya kēśavam.. *iti japēt.*

ghaṇṭāvādanam

ghaṇṭākirīṭadaṇḍēṣu svarē nālē kramēṇa tu.
brahmāṇaṃ garuḍaṃ nāgaṃ vāgdēvīṃ ca prajāpatim..

ityuktadēvān āvāhya natvā ghaṇṭāṃ vādayēt. tatō javanikāṃ tyajēt.

maṇṭapadhyānam

uttaptōjjvalakāñcanēna racitaṃ tuṅgāṅgaraṅgasthalaṃ.
śuddhasphāṭikabhittikāvilasitaiḥ stambhaiśca haimaiḥ śubhaiḥ..

muktājālavilambimaṇṭapayutaṃ vajraiśca sōpānakaiḥ.
nānāratnavirājitaiśca kalaśairatyantaśōbhāvaham..

dvāraiścāmararatnajātakhacitaiḥ śōbhāvahaṃ maṇḍitam.
ratnāgryairapi śaṅkhapadmadhavalaiḥ prabhrājitaṃ svastikaiḥ.

māṇikyōjjvaladīpadīptivilasallakṣmīvilāsāspadaṃ
dhyāyēnmaṇḍapamarcanēṣu sakalēṣvēvaṃvidhaṃ sādhakaḥ..

ityuktarītyā maṇṭapaṃ dhyāyēt.

kṛipayōtthīyatāṃ talpāt tava pūjā kriyā yataḥ.
āyatābhyāṃ viśālābhyāṃ śītalābhyāṃ kṛipānidhē..
karuṇārasapūrṇābhyāṃ lōcanābhyāṃ vilōkaya..

iti prārthya dēvamutthāpya pīṭhē upavēśayēt.

nirmālyavisarjanam

tataḥ nirmālyaṃ visṛijēt. " rudraḥ dēvasya vāmabhāgē svaśirasi pātraṃ dhṛitvā tiṣṭhati " ityanusandhāya dēvavāma-bhāgasthapātrē nirmālyaṃ visṛijēt.

nirmālyavisarjanē "aahaṃ rudrēbhir"*iti ambhṛiṇī-sūktaṃ paṭhēt. nirmālyābhiṣēkē tu puruṣasūktaṃ paṭhēt.*

prathamābhiṣēkajalaṃ nirasya dvitīyanirmālyābhiṣēka-jalaṃ lakṣmyādibhyaḥ nirmālya-tīrthadānāya

ɔrahmayajñāṅga-tarpaṇāya ca prithak sthāpayēt. tataḥ 'akṣmīvāyuśēṣagaruḍa-pratimānāṃ nirmālyaṃ visṛijya ıbhiṣiñcēt.

ɛvaṃ āvāhya ambhṛiṇīśrīsūktādibhiḥ lakṣmīṃ, pavamāna-ɔaḷitthā-sundara kāṇḍa-vāyustuti-madhvavijayādibhiḥ nukhyaprāṇaṃ abhiṣiñcēt.

pakṣirājāya vidmahē vakratuṇḍāya dhīmahi.
tannō garuḍaḥ pracōdayāt.

'ti garuḍaṃ (ōṃ śēṃ) śēṣāya namaḥ *iti śēṣaṃ ca ıbhiṣiñcēt.*

nukhyaprāṇasya tīrthaṃ prithakpātrē sthāpayēt. anyēṣāṃ īrthāni pātrāntarē parityajēt.

ıṣṇu pratimāyāṃ iva ramāvāyupratimayōḥ api gōlaka-vayaṃ anusandadhyāt. tadittham. mukhyaprāṇaḥ pratha-naṃ gōlakam. tadantaḥsthā lakṣmīḥ dvitīyaṃ gōlakam. adantaḥ nārāyaṇaḥ iti.

ēṣagaruḍādipratimāsu tu gōlakatrayaṃ anusandadhyāt. adittham. śēṣaḥ ityādiḥ tattatpratimādēvatā prathamaṃ ;ōlakam. taddēvatāntargataḥ mukhyaprāṇaḥ dvitīyaṃ ;ōlakam. tadantaḥsthā lakṣmīḥ tritīyaṃ gōlakam. tadantaḥ ıārāyaṇaḥ iti.

prathamaṃ lakṣmīpratimāyāṃ āvāhanakramaḥ.

udyadraviprakarasannibhamacyutāṅkē
svāsīnamasya nutinityavacaḥpravṛittim.
dhyāyēda gadā'bhayakaraṃ sukṛitāñjaliṃ
taṃ prāṇaṃ yathēṣṭatanumunnatakarmaśaktim.

iti lakṣmīpratimāyāṃ prathamaṃ mukhyaprāṇaṃ dhyātvā āvāhya

kauśēyapītavasanāmaravindanētrāṃ
padmadvayābhayavarōdyatapadmahastām.
udyacchatārkasadṛiśīṃ paramāṅkhasaṃsthāṃ
dhyāyēd vidhīśanutapādayugāṃ janitrīm.

iti mukhyaprāṇasya antaḥ lakṣmīṃ dhyātvā āvāhya

udyadbhāsvatsamābhāsaḥ cidānandaikadēhavān.
śaṅkhacakragadāpadmadharō dhyēyō'hamīśvaraḥ.

iti lakṣmyantaḥsthaṃ nārāyaṇaṃ dhyātvā

"ēhyēhi mama hṛitpadmasthitanārāyaṇa. lakṣmī pratimāntaḥ-stha-(tējaḥsāra pratimāntaḥstha) mukhyaprāṇa pratimā-gatalakṣmīrūpa-cinmayapratimāyāṃ lakṣmyanta gataṃ nārāyaṇaṃ tvāṃ āvāhayāmi āvāhayāmi *ityāvāhayēt.*

atha vāyupratimāyāṃ pūrvavadēva "udyadravi" "kauśēyapīta" "udyadbhāsvata" *iti vāyuṃ lakṣmīṃ nārāyaṇaṃ ca dhyātvā* "ēhyēhi mama hṛitpadmasthita-nārāyaṇa. vāyupratimāntaḥstha (tējaḥ sārapratimāntaḥ-stha) mukhyaprāṇarūpapratimāgata-lakṣmīrūpacinmaya-pratimāyāṃ vāyvantargataṃ nārāyaṇaṃ tvāṃ āvāhayāmi āvāhayāmi" *ityāvāhayēt.*

ēvaṃ garuḍapratimāyāṃ "pakṣirājāya.... "*iti garuḍaṃ* "udyadravi" "kauśēyapīta" "udyadbhāsvat" *iti vāyuṃ lakṣmīṃ nārāyaṇaṃ ca dhyātvā* "ēhyēhi mama hṛitpadma-sthitanārāyaṇa. garuḍapratimāntaḥ-stha-(tējaḥ-sārapratimān-taḥstha) garuḍāntargata-mukhyaprāṇa-rūpa-pratimāgata-lakṣmīrūpa-cinmayapratimāyāṃ garuḍāntar-gataṃ nārāyaṇaṃ tvāṃ āvāhayāmi āvāhayāmi" *ityāvāhayēt.*

Bhūtōccāṭanam.

āsanē upaviśya.

apasarpantu yē bhūtā yē bhūtā bhuvi saṃsthitāḥ.
yē bhūtā vighnakartārastē naśyantu śivājñayā.

apakrāmantu bhūtāni piśācāḥ sarvatō diśam.
apasarpantu yē bhūtāḥ krūrāścaiva tu rākṣasāḥ..

yē cānyē nivasantyēva dēvatā bhuvi saṃsthitāḥ.
tēṣāmapyavirōdhēna brahmakarma samārabhē. *iti.*

Āsanam

pṛithvīti mantrasya mērupṛiṣṭhaḥ ṛiṣiḥ, kūrmō dēvatā, sutalaṃ chandaḥ, āsanē viniyōgaḥ.

pṛithvi tvayā dhṛitā lōkā dēvi tvaṃ viṣṇunā dhṛitā.
tvaṃ ca dhāraya māṃ dēvi pavitraṃ kuru cāsanam.
māṃ ca pūtaṃ kuru dharē natō'smi tvāṃ surēśvari.

iti bhūmiṃ prārthya

ōṃ paṃ paramapuruṣāya namaḥ. ōṃ ādhāraśaktyai namaḥ
ōṃ kuṃ kūrmāya namaḥ. ōṃ maṃ maṇḍūkāya namaḥ.
ōṃ vaṃ varāhāya namaḥ. ōṃ śēṃ śēṣāya namaḥ.
ōṃ kaṃ kālāgnirudrāya namaḥ. ōṃ vaṃ vajrāya namaḥ.
astrāya phaṭ.

iti iṣumudrayā digbandhanaṃ kuryāt.

"aindryādidikṣu badhnāmi namaścakrāya svāhā"

iti cakramudrāṃ sarvadikṣu svaśirasi darśayēt.

pūjāsaṅkalpaḥ

ācamya prāṇāyamya tithyādi saṅkīrtya

anantakalyāṇaguṇaikasindhu
śrīviṣṇunā prēritamānasō'ham.
tasyaiva vīryēṇa balēna tējasā
sañjīvitasvānta-vapuścidindriyaḥ..

prītyarthamasyaiva karōmi pūjāvidhiṃ
pradiṣṭaṃ khalu tantrasārē.
brahmāṇḍasāhasrapatērdayālōrbhaktyā
yathāśakti yathaiva sampat.. iti.

"śrīviṣṇu-prēraṇayā śrīviṣṇu-prītyarthaṃ bhagavatō balēna bhagavatō vīryēṇa bhagavatas-tējasā bhagavataḥ karmaṇā bhagavatō vāsudēvasyājñayā yathāmilitōpacāra-dravyaiḥ śrīmad-ānandatīrtha-gurūdita-tantrasārōkta-prakārēṇa indriyādya-dhiṣṭhātrā vāsudēvēna prēritō'haṃ bhagavataḥ vāsudēvasya ṣōḍaśōpacāraiḥ pūjākhyaṃ karma kariṣyē" *iti saṅkalpayēt. tataḥ nārāyaṇamantraṃ japēt.*

dēvaprārthanā

niṣusīda ityasya vairūpō nabhaḥprabhēdanaḥ ṛiṣiḥ. indrō dēvatā. triṣṭup chandaḥ. prārthanē viniyōgaḥ.

ni ṣu sīda gaṇapatē gaṇēṣu tvāmāhurvipratamaṃ kavīnām.
na ṛitē tvat kriyatē kiṃ canārē mahāmarkaṃ maghavañ-
citramarca..

ārādhyasē prāṇabhṛitāṃ praṇētrā prāṇādhināthēna samīraṇēna.
nārāyaṇa jñānasukhaikapūrṇa svāmin mayi śrīramaṇa prasīda..

bimbō'si pratibimbō'smi tava yadyapi cāntaram.
svāmin nirdōṣa maddōṣān virēcaya namō'stu tē..

iti vadan prārthanāmudrāṃ pradarśayēt.

kalaśapūjā

tatra abhiṣēkārthaṃ bṛihatkalaśaṃ kumbhābhiṣēkārthaṃ sūkṣmakalaśaṃ ca sthāpayitvā

nirviṣīkaraṇārthaṃ garuḍamudrāṃ

ōṃ pakṣirājāya vidmahē vakratuṇḍāya dhīmahi.
tannō garuḍaḥ pracōdayāt. *iti.*

amṛitīkaraṇārthaṃ dhēnumudrāṃ,

sarvakāmadughē dēvi sarvatīrthābhiṣēcini.
pāvanē surabhiśrēṣṭhē dēvi tubhyaṃ namō'stu tē.. *iti.*

pavitrīkaraṇārthaṃ śaṅkhamudrāṃ,

ōṃ namō bhagavatē pāñcajanyāya mahāśaṅkhāya
sarvapātālavāsināṃ vikṣōbhakāya huṃ phaṭ svāhā.. *iti*

saṃrakṣaṇārthaṃ cakramudrāṃ

ōṃ namaḥ sudarśanāya mahācakrāya huṃ phaṭ svāhā.. iti

digbandhanārthaṃ gadāmudrāṃ

ōṃ namō bhagavatyai gadāyai bhāvarūpiṇyai
kaumōdikyai huṃ phaṭ svāhā.. iti.

jalaśōdhanārthaṃ padmamudrāṃ pradarśayēt.

hastēna kalaśau spṛiṣṭvā

kalaśasya mukhē viṣṇuḥ kaṇṭhē rudraḥ samāśritaḥ.
mūlē tatra sthitō brahmā madhyē mātṛigaṇāstathā..

kukṣau tu sāgarāssarvē saptadvīpā vasundharā.
ṛigvēdō'tha yajurvēdaḥ sāmavēdō hyatharvaṇaḥ..

aṅgaiśca sahitāssarvē kalaśaṃ tu samāśritāḥ.
atra gāyatrī sāvitrī śāntiḥ puṣṭikarī tathā..

āyāntu dēvapūjārthaṃ abhiṣēkārthamādṛitāḥ.

sarvē samudrāssaritaḥ tīrthāni jaladā nadāḥ..
āyāntu dēvapūjārthaṃ abhiṣēkārthamādarāt.

Imaṃ mē ityasya sindhukṣit praiyamēdhaḥ ṛiṣiḥ, nadyō dēvatā, jagatī chandaḥ, nadīprārthanē viniyōgaḥ

imaṃ mē gaṅgē yamunē sarasvati
śutudri stōmaṃ sacatā paruṣṇyā.
asiknyā marudvṛidhē vitastayā"r-
jīkīyē śṛiṇuhyā suṣōmayā..

gaṅgē ca yamunē caiva gōdāvari sarasvati.
narmadē sindhu kāvēri jalē'smin sannidhiṃ kuru.

iti mantrābhyāṃ kalaśadvayē tulasīdalē nidhāya, tataḥ snānīyakalaśasya mukhē pūrvādicaturdikṣu gandhatulasīdalaiḥ arcēt.

kalaśa-dvaya-jalē snānīya-kalaśē ajādi-śata-kalaśa-dēvatābhiḥ sahitaṃ "śrī-nārāyaṇaṃ āvāhayāmi āvāhayāmi" *iti dviruccārayēt.*

1. ōṃ aṃ ajāya namaḥ
2. ōṃ āaṃ ānandāya namaḥ.
3. ōṃ iṃ indrāya namaḥ.
4. ōṃ īṃ īśānāya namaḥ.
5. ōṃ uṃ ugrāya namaḥ.
6. ōṃ ūṃ ūrjāya namaḥ.
7. ōṃ ṛiṃ ṛitambharāya namaḥ.
8. ōṃ ṝiṃ ṝighāya namaḥ.
9. ōṃ ḷ(ṛ)im ḷ(ṛ)iśāya namaḥ.
10. ōṃ ḹ(ṝ)iṃ ḹ(ṝ)ijayē namaḥ.

11. ōṃ ēṃ ēkātmanē namaḥ.
12. ōṃ aiṃ airāya namaḥ.
13. ōṃ ōṃ ōjōbhṛitē namaḥ.
14. ōṃ auṃ aurasāya namaḥ.
15. ōṃ aṃ anantāya namaḥ.
16. ōṃ aḥ ardhagarbhāya namaḥ.

17. ōṃ kaṃ kapilāya namaḥ.
18. ōṃ khaṃ khapatayē namaḥ.
19. ōṃ gaṃ garuḍāsanāya namaḥ.
20. ōṃ ghaṃ gharmāya namaḥ.
21. ōṃ ṅaṃ ṅasārāya namaḥ.

22. ōṃ caṃ cārvaṅgāya namaḥ.
23. ōṃ chaṃ chandōgamyāya namaḥ.
24. ōṃ jaṃ janārdanāya namaḥ.
25. ōṃ jhaṃ jhāṭitārayē namaḥ.
26. ōṃ ñaṃ ñamāya namaḥ.

27. ōṃ ṭaṃ ṭaṅkinē namaḥ.
28. ōṃ ṭhaṃ ṭhalakāya namaḥ.
29. ōṃ ḍaṃ ḍarakāya namaḥ.
30. ōṃ ḍhaṃ ḍhariṇē namaḥ.
31. ōṃ ṇaṃ ṇātmanē namaḥ.

32. ōṃ taṃ tārāya namaḥ.
33. ōṃ thaṃ thabhāya namaḥ.
34. ōṃ daṃ daṇḍinē namaḥ.
35. ōṃ dhaṃ dhanvinē namaḥ.
36. ōṃ naṃ namyāya namaḥ.

37. ōṃ paṃ parāya namaḥ.
38. ōṃ phaṃ phalinē namaḥ.

39. ōṃ baṃ balinē namaḥ.
40. ōṃ bhaṃ bhagāya namaḥ.
41. ōṃ maṃ manavē namaḥ.

42. ōṃ yaṃ yajñāya namaḥ.
43. ōṃ raṃ rāmāya namaḥ.
44. ōṃ laṃ lakṣmīpatayē namaḥ.
45. ōṃ vaṃ varāya namaḥ.

46. ōṃ śaṃ śāntasaṃvidē namaḥ.
47. ōṃ ṣaṃ ṣaḍguṇāya namaḥ.
48. ōṃ saṃ sārātmanē namaḥ.

49. ōṃ haṃ haṃsāya namaḥ.
50. ōṃ ḻaṃ ḻāḷukāya namaḥ.
51. ōṃ kṣaṃ lakṣmīnṛisiṃhāya namaḥ.

iti (51) ēkapañcāśanmūrtīḥ.

52. ōṃ kēśavāya namaḥ.
53. ōṃ nārāyaṇāya namaḥ.
54. ōṃ mādhavāya namaḥ.
55. ōṃ gōvindāya namaḥ.
56. ōṃ viṣṇavē namaḥ.
57. ōṃ madhusūdanāya namaḥ.
58. ōṃ trivikramāya namaḥ.
59. ōṃ vāmanāya namaḥ.
60. ōṃ śrīdharāya namaḥ.
61. ōṃ hṛiṣīkēśāya namaḥ.
62. ōṃ padmanābhāya namaḥ.
63. ōṃ dāmōdarāya namaḥ.
64. ōṃ saṅkarṣaṇāya namaḥ.
65. ōṃ vāsudēvāya namaḥ.
66. ōṃ pradyumnāya namaḥ.

67. ōṃ aniruddhāya namaḥ.
68. ōṃ puruṣōttamāya namaḥ.
69. ōṃ adhōkṣajāya namaḥ.
70. ōṃ nārasiṃhāya namaḥ.
71. ōṃ acyutāya namaḥ.
72. ōṃ janārdanāya namaḥ.
73. ōṃ upēndrāya namaḥ.
74. ōṃ harayē namaḥ.
75. ōṃ śrīkriṣṇāya namaḥ.

iti kēśavādicaturviṃśatimūrtīḥ (24).

76. ōṃ viśvāya namaḥ.
77. ōṃ taijasāya namaḥ
78. ōṃ prājñāya namaḥ
79. ōṃ turīyāya namaḥ
80. ōṃ ātmanē namaḥ
81. ōṃ ntarātmanē namaḥ
82. ōṃ paramātmanē namaḥ
83. ōṃ jñānātmanē namaḥ *ityaṣṭamūrtīḥ (8).*

84. ōṃ vāsudēvāya namaḥ
85. ōṃ saṅkarṣaṇāya namaḥ
86. ōṃ pradyumnāya namaḥ
87. ōṃ aniruddhāya namaḥ iti caturmūrtīḥ (4).

88. ōṃ matsyāya namaḥ
89. ōṃ kūrmāya namaḥ
90. ōṃ varāhāya namaḥ
91. ōṃ narasiṃhāya namaḥ
92. ōṃ vāmanāya namaḥ
93. ōṃ bhārgavāya namaḥ
94. ōṃ rāghavāya namaḥ

95. ōṃ vēdavyāsāya namaḥ
96. ōṃ kriṣṇāya namaḥ
97. ōṃ dattātrēyāya namaḥ
98. ōṃ buddhāya namaḥ
99. ōṃ kalkinē namaḥ
100. ōṃ śiṃśumārāya namaḥ *iti trayōdaśamūrtīḥ (13)*

..anīyakalaśē āvāhayēt.

..vam pūrṇakalaśē ōṃ śiṃśumārāya namaḥ *ityārabhya* ōṃ ..āya namaḥ *ityantaṃ vyutkramēṇa āvāhayēt.*

..ikriṣṇāya namaḥ harayē. upēndrāya. janārdanāya. ..yutāya. nārasiṃhāya. adhōkṣajāya. puruṣōttamāya. ..iruddhāya. pradyumnāya. vāsudēvāya. saṅkarṣaṇāya. ..āmōdarāya. padmanābhāya. hriṣīkēśāya. śrīdharāya. ..āmanāya. trivikramāya. madhusūdanāya. ..iṣṇavē.gōvindāya. mādhavāy. nārāyaṇāya. kēśavāya.

..alaśadēvatābhyaḥ ṣōḍaṣōpacārān samarpayēt. ..alaśadvayaṃ spriṣṭvā sānnidhyārthaṃ dvādaśavāraṃ ..ūlamantraṃ japēt.

kalaśaḥ kīrtimāyuṣyaṃ vidyāṃ mēdhāṃ śriyaṃ balaṃ.
yōgyatāṃ pāpahāniṃ ca puṇyavriddhiṃ ca sādhayēt.

sarvakṣētramayō yasmāt sarvadēvamayō yataḥ.
atō haripriyō'si tvaṃ pūrṇakumbha namō'stu tē.

..i prārthya "yasyasmrityā' *iti samāpya* "anēna ..alaśapūjanēna budhavaruṇāntaryāmi mukhyaprāṇāntar-..āmī lakṣmīnārāyaṇaḥ prīyatāṃ suprītō bhavatu."

śaṅkhapūjā

"..śaṅkhapūjāṃ kariṣyē" *iti saṅkalpya*

tvaṃ purā sāgarōtpannō viṣṇunā vidhṛitaḥ karē.
namitassarvēdēvaiśca pāñcajanya namō'stu tē.
śaṅkhaṃ candrārkadaivatyaṃ madhyē varuṇadēvatam.
pṛiṣṭhē prajāpatiṃ vidyāt agrē gaṅgā sarasvatī.

trilōkyāṃ yāni tīrthāni vāsudēvasya cājñayā.
śaṅkhē tiṣṭhanti viprēndra tasmāccha'aṃ prapūjayēt.

iti śaṅkhaṃ prārthya snānīyōdakaṃ uddhariṇyā śaṅkhē nidhāya tulasī puṣpaṃ ca kṣiptvā

ōṃ namō bhagavatō pāñcajanyāya mahāśaṅkhāya
sarvapātālavāsināṃ vikṣōbhakāya huṃ phaṭ svāhā

ōṃ pāñcajanyāya vidmahē pāvamānāya dhīmahi.
tannaḥ śaṅkhaḥ prajōdayāt.

iti mantrēṇa abhimantrya śaṅkhaṃ sampūjayēt.

pañcapātrapūjā

vāyavyē arghyam śrīḥ, nairṛityāṃ pādyaṃ sarasvatī, aiśānyaṃ ācamanīyaṃ ratiḥ, āgnēyē snānīyaṃ varuṇaḥ, madhyē madhuparkaṃ brahmā, punarācamanīyaṃ śāntiḥ.

sarvatra tulasīṃ nikṣipēt. tataḥ tulasīdalayuktēna śaṅkhagatatōyēna pūjādravyāṇi dēvaṃ ca trivāraṃ prōkṣayēt.

viṣṇōrāsanabhūtāya divyaratnamayāya ca.
pradhānapuruṣēśāya mahāpīṭhāya tē namaḥ.
śrīmadanantāya namaḥ. tadupari ramāyai

iti pīṭhadēvatāḥ smṛitvā namēt. **

**(sambhavē kiñcidvistṛitā) pīṭhapūjā

(pūrvaṃ ōṃkāraḥ antē namaḥśabdaśca uccāryaḥ.)

(madhyē paradēvatāyai namaḥ. *tasya savyē* ōṃ gurubhyō namaḥ. *dakṣiṇē* sarvadēvatābhyō. *punassavyē* sarvagurubhyō.

pīṭhapādādhōdēvatāḥ -

āgnēyē garuḍāya, nairṛityē vēdavyāsāya,
vāyavyē sarasvatyai, īśānyē durgāyai.

pīṭhapādōrdhvadēvatāḥ -

āgnēyē dharmādhipatayē yamāya.
nairṛityē jñānādhipatayē vāyavē.
vāyavyē vairāgyādhipatayē śivāya.
īśānyē aiśvaryādhipatayē indrāya.

pīṭhaphalakadēvatāḥ -

pūrvē adharmādhipatayē nirṛitayē.
dakṣiṇasyāṃ ajñānamāni durgāyai.
pratīcyāṃ avairāgyādhipatayē kāmāya.
uttarē anaiśvaryādhipatayē śivāya.

paramapuruṣāya. *tadupari* ādhāraśaktyai. *brahmāṇḍādhāra*-viṣṇukūrmāya. *aṇḍāntaḥ-sthāya agādha-jalādhāra*-viṣṇu-kūrmāya. *tat-pucchāśrita*-vāyu-kūrmāya. *tat-pucchāśrita*-śēṣāya. *tat-phaṇāśrita*-pṛthivyabhimāninyai bhūmyai. *tadupari* kṣīra-sāgarāya varuṇāya. *tadupari* ramārūpa-śvēta-dvīpāya. *tadupari* ramārūpa-suvarṇa-maṇḍapāya.

tanmadhyē ramārūpakandanālasahitaṣaḍdalapadmāya.

padmapṛiṣṭhadalēṣu satvābhimāniśriyē. rajōbhimānibhuvē. tamō'bhimānidurgāyai.

padmasyāgradalēṣu sūryāya. sōmāya. hutāśanāya.

pūrvādidikṣu ātmanē. antarātmanē. paramātmanē. jñānātmanē. *iti upanadēvatāḥ,*

tadupari aṣṭadalapadmē vimalāyai utkarṣiṇyai jñānāyai kriyāyai yōgāyai pravhyai satyāyai īśānāyai anugrahāyai.

pañcāmṛitapūjā

pañcapātrapūjānantaraṃ madhyē kṣīrē gōvindaṃ, pūrvē dadhni vāmanaṃ, dakṣiṇē ājyē viṣṇuṃ, paścimē madhuni madhusūdanaṃ, uttarē śarkarāyāṃ acyutaṃ smarēt. tatra tulasīṃ nikṣipya mūlamantrēṇa abhimantrayēt.

hṛitkamalavikāsaḥ

tataḥ adhōmukhaṃ hṛitkamalaṃ " ōṃ yaṃ ōṃ" *iti vāyubījēna abhimukhaṃ kṛitvā, praṇavēna unmukhaṃ kṛitvā, jñānārkēṇa vikāsayēt. tatra nārāyaṇaṃ dhyāyēt.*

bimbarūpadhyānam

udyadbhāsvatsamābhāsaḥcidānandaikadēhavān.
śaṅkhacakragadāpadmadharōdhyēyō'hamīśvaraḥ..

lakṣmīdharābhyāmāśliṣṭaḥ svamūrtigaṇamadhyagaḥ.
brahmavāyuśivāhīśavipaiḥ śakrādikairapi.
sēvyamānō'dhikaṃ bhaktyā nityaniśśēṣaśaktimān..

hṛidayasthabhagavadrūpavarṇanam

hṛidayē sarvaśō vyāpī prādēśaḥ puruṣōttamaḥ.
jīvānāṃ sthānamuddiṣṭaḥ sarvadaiva sanātanaḥ.

hṛitkarṇikāmūlagataḥ sō'ṅguṣṭhāgrapramāṇakaḥ.
mūlēśa iti nāmāsmin sarvē jīvāḥ pratiṣṭhitāḥ.

aṅguṣṭhamātrē puruṣē karṇikāgrasthitē harau.
praviśanti suṣuptau tu prabudhyantē tatastathā..

sō'yaṃ trirūpō bhagavān hṛidayākhyaḥ prakīrtitaḥ..
hṛidisthā yā harērmūrtiḥ jīvō yatpratibimbakaḥ.
yadvaśē vartatē jīvaḥ sā tu jīvakalā smṛitā..

iti bimbarūpaṃ nārāyaṇaṃ dhyāyēt.

bimbarūpāvāhanam

...tmētyasya vātāyanaḥ , vāsudēvaḥ, triṣṭup, svabimbamūrtyā-vāhanē viniyōgaḥ.

ātmā dēvānāṃ bhuvanasya garbhō
yathāvaśaṃ carati dēva ēṣaḥ.
ghōṣā idasya śriṇvirē na rūpaṃ
tasmai vātāya haviṣā vidhēma.. *iti mantraṃ ,*

...ahasraśīrṣa iti ṛicaṃ, mūlamantraṃ cōccārya

"ēhi ēhi mama hṛit-kamala-sthita-tatva-dēvatāntargata
...mukhyaprāṇāntargata bimbarūpin lakṣmī-nārāyaṇa
...tha-sthitai-tat-pratimāntastha tējaḥ-sāra-pratimānta-sthita
...mukhyaprāṇarūpa pratimān-targata ramārūpacinmaya-
...atimāyāṃ madantaryāmiṇaṃ manniyāmakaṃ madākāraṃ
...madāśrayaṃ madādhāraṃ madutpādakaṃ matpālakaṃ
...matsaṃhārakaṃ matprēra-kaṃ mannivartakaṃ
...matsattāpradaṃ madīyadōṣātidūraṃ madatyantavilakṣaṇaṃ
...madacintyaṃ maduttamaṃ nārāyaṇaṃ tvāṃ āvāhayāmi
...vāhayāmi" iti dviruccārya āvāhanamudrayā tamāvāhayēt.

sānnidhyaṃ kuru dēvēśa sarvasampatkarō bhava.
vibhō sakalalōkēśa viṣṇō jiṣṇō harē prabhō..

tvāṃ bhaktyā pūjayāmyadya
bhōgairarghyādibhiḥ kramāt.

...prārthya

...aḥ mātṛikānyāsaṃ tattvanyāsaṃ ca pratimāyāṃ kṛitvā ...atimāṃ spṛiṣṭvā dvādaśavāraṃ mūlamantraṃ japēt. tataḥ

yāgāvasānaparyantaṃ atra sthitvā janārdana.
bhaktasya mama pūjāṃ tvaṃ gṛihītvā pāhi māṃ vibhō..

bhō svāmin jagatāṃ nātha yāvatpūjāvasānakaṃ.
tāvatsamprītibhāvēna bimbē'smin sannidhau bhava..

iti prārthya mūlamantrēṇa āvāhanaṃ sthāpanaṃ sānnidhyaṃ sannirōdhanaṃ sammukhīkaraṇaṃ avaguṇṭhanaṃ ityēvaṃ ṣaṇmudrāḥ darśayēt.

tataḥ "cakrādyāyudhadēvatābhyō namaḥ, ābharaṇēbhyōḥ namaḥ" *iti tāni visarjayēt.*

abhiṣēkavidhiḥ.

"ēhi śrībhagavan viṣṇō snānārthaṃ majjanālayaṃ"

iti prārthya pādukē samarpya snānapīṭhē sthāpayēt. mūlamantrēṇa,

lakṣmīhastēna idaṃ tē arghyam. sarasvatīhastēna idaṃ tē pādyam. ratihastēna ācamanam. brahmahastēna ayaṃ tē madhuparkaḥ. śāntihastēna idaṃ tē punarācamanam. varuṇahastēna idaṃ tē malāpakarṣaṇasnānam

iti tāni samarpayēt.

(śuddhābhiṣēkāt pūrvam) pañcāmṛitābhiṣēkaḥ.

ā pyāyasva samētu tē viśvataḥ sōma vṛiṣṇyam.
bhavā vājasya saṅgathē.

iti payasā abhiṣicya

dadhikrāvṇō akāriṣaṃ jiṣṇōraśvasya vājinaḥ.
surabhi nō mukhā karat pra ṇa āyūṃṣi tāriṣat..

iti *dadhnā abhiṣicya*

ghṛitaṃ mimikṣē ghṛitamasya
yōnirghṛitē śritō ghṛitamvasya dhāma.
anuṣvadhamā vaha mādayasva
svāhākṛitaṃ vṛiṣabha vakṣi havyam..

iti ghṛitēna abhiṣicya

madhu vātā ṛi`tāyatē madhu kṣaranti sindhavaḥ.
mādhvīrnaḥ santvōṣadhīḥ.
madhu naktamutōṣasō madhumat pārthivaṃ rajaḥ.
madhu dyaurastu naḥ pitā.
madhumānnō vanaspatirmadhumāỳ astu sūryaḥ. mādhvīrgāvō bhavantu naḥ.

iti madhunā abhiṣicya

svāduḥ pavasya divyāya janmanē
svādurindrāya suhavītunāmnē.
svādurmitrāya varuṇāya vāyavē
bṛihaspatayē madhumāỳ adābhyaḥ..

iti śarkarayā abhiṣicya

yāḥ phalinīryā aphalā apuṣpā yāśca puṣpiṇīḥ.
bṛihaspatiprasūtāstā nō muñcantvaṃhasaḥ..

iti phalaiḥ saṃsnāpayēt.

śuddhābhiṣēkaḥ

śuddhōdakasnānaṃ ghaṇṭānādaṃ kurvan śaṅkhēnaiva kuryāt. tadā puruṣasūktaṃ paṭhēt.

tataḥ pūrṇakumbhaṃ uddhṛitya tēnaiva "ōṃ aṃ ajāya namaḥ" *ityādi* "ōṃ śiṃśumārāya namaḥ" *ityantaiḥ mantraiḥ abhiṣēkaṃ kuryāt.*

mūlamantrēṇa vastrēṇa aṅgamārjanaṃ kritvā śālagrāma-cakrāṅkitāni nidadhyāt.

yuvaṃ vastrāṇi pīvasā vasāthē
yuvōracchidrā mantavō ha sargāḥ.
avātiratamanṛitāni viśva ṛitēna
mitrāvaruṇā sacēthē. *iti vastraṃ samarpya, vaijayantīmālāṃ, kaustubhaṃ, śrīvatsaṃ, cūḍāmaṇiṃ ca manasā samarpya*

yajñōpavītaṃ paramaṃ pavitraṃ
prajāpatēryat sahajaṃ purastāt.
āyuṣyamagryaṃ pratimuñca śubhraṃ
yajñōpavītaṃ balamastu tējaḥ. *iti yajñōpavītandatvā*

gandha-tulasī-puṣpasamarpaṇam.

ārdraṃ tulasīsahitamēva gandhaṃ śaṅkhē saṃsparśya "gandhadvārrrāṃ' *iti tulasīpatraṃ puṣpāṇi mālāḥ dūrvāṅgurān ca kēśavādi-caturviṃśatibhiḥ matsyādi-daśabhiḥ nārāyaṇādyaṣṭōttara śatēna viśvādibhiśca nāmabhiḥ arpayēt.*

(sambhavē kiñcidvistṛitā) āvaraṇadēvatāpūjā

tataḥ āvaraṇadēvatāḥ āvāhayēt. nārāyaṇamantrēṇa paradēvatāmāvāhayēt.

1) *vāmē* lakṣmyai namaḥ. *dakṣiṇē* dharāyai namaḥ.

2) *dikṣu pūrvādiṣu* ōṃ kruddhōlkāya namaḥ, mahōlkāya, vīrōlkāya, dyulkāya, *caturṣu kōṇēṣu* ōṃ sahasrōlkāya namaḥ.

3) *pūrvādidikṣu puruṣān kōṇēṣu striyaḥ* - vāsudēvāya namaḥ, māyāyai, saṅkarṣaṇāya, jayāyai, pradyumnāya, kṛitayē, aniruddhāya, śāntayē namaḥ.

4) *dikṣu dvau dvau, kōṇēṣu ēkaikaḥ* kēśavāya nārāyaṇāya, mādhavāya, gōvindāya viṣṇavē, madhusūdanāya, trivikramāya vāmanāya, śrīdharāya, hṛiṣīkēśāya padmanābhāya, dāmōdarāya.

5) *dikṣu dvau dvau, kōṇēṣu ēkaikaḥ* - matsyāya kūrmāya, varāhāya, nārasiṃhāya vāmanāya. bhārgavāya. rāmāya kṛiṣṇāya. buddhāya. kalkinē viśvarūpāya. anantāya.

6) *dikṣu puruṣān , kōṇēṣu striyaḥ* - brahmaṇē gāyatryai vāyavē bhāratyai anantāya vāruṇyai īśānāya girijāyai. *agrataḥ* garuḍāya *vāmē* sauparṇyai.

7) *pūrvadiśi* indrāya. *āgnēyyāṃ* agnayē. *dakṣiṇasyāṃ* yamāya. *nairṛityāṃ* nirṛitayē. *paścimē* varuṇāya. *vāyavyāṃ* vāyavē. *uttarasyāṃ* sōmāya. *īśānyāṃ* īśānāya. *nirṛitivaruṇamadhyē adhō vā* śēṣāya. *indrēśānayōrmadhyē ūrdhvaṃ vā* brahmaṇē. *ētāḥ dēvatāḥ āvāhya pūjayēt.*

tataḥ vajranābhāya namaḥ, harīśvarāya, gaṅgātanayāya, śaṅkhanidhīśvarāya, jayāya, vijayāya, dhātrē, vidhātrē, bhadrāya, subhadrāya, amṛitēśvarāya, virūpākṣāya

iti dvārapālān pūjayēt.

dhūpadīpau

vanaspatyudbhavō dhūpō gandhāḍhyō gandha uttamaḥ.
āghrēyassarvadēvānāṃ dhūpō'yaṃ pratigṛihyatām..

iti dhūpaṃ vyajanēna vījayitvā

sājyaṃ trivartisaṃyuktaṃ vahni nā yōjitaṃ mayā.
dīpaṃ gṛihāṇa dēvēśa trailōkyatimirāpaha..

iti trivartyupētaṃ dīpaṃ (sārdhatrivāraṃ bhrāmitaṃ) datvā ētaṃ dīpaṃ svayaṃ śāmayēt.

naivēdyavidhiḥ

(ēkādaśyādidinēṣu kēvalaṃ phalamadhudugdhādikamēva nivēdanīyam. na tu annādikaṃ.)

*dēvasya agrē bhuvaṃ saṃśōdhya caturasramaṇḍalaṃ kṛitvā śrībījaṃ likhitvā tadupari **patrē annapāyasādi parivēṣya tulasīṃ kṣiptvā śuddhajalaṃ hastē gṛihītvā, aṣṭavāraṃ mūlamantraṃ japtvā tēna jalēna naivēdyaṃ prōkṣya spṛiṣṭvā mūlamantrēṇa*

sauvarṇaiḥ sthālivaryairmaṇigaṇa-
khacitaiḥ gōghṛitāktān supakvān
bhakṣyān bhōjyāṃśca lēhyānapi
paramamahaccōṣyamannaṃ nidhāya.

nānāśākairupētaṃ dadhi madhu
sughṛitaṃ kṣīrapānīyayuktaṃ
tāmbūlaṃ cāpi viṣṇōḥ pratidivasa-
mahaṃ mānasē cintayāmi..

iti mantrēṇa ca abhimantrayēt.

amṛitīkaraṇārthaṃ dhēnumudrāṃ
"kāmadhēnō amṛitaṃ duha" *iti dhyātvā*

sarvakāmadughē dēvi sarvatīrthābhiṣēcini.
pāvanē surabhiśrēṣṭhē dēvi tubhyaṃ namō'stu tē.
amṛitasrāviṇyai surabhyai namaḥ *iti*

saṃrakṣaṇārthaṃ cakramudrāṃ
ōṃ namō bhagavatē sudarśanāya
mahācakrāya huṃ phaṭ svāhā.. *iti*

nirviṣīkaraṇārthaṃ garuḍamudrāṃ
ōṃ pakṣirājāya vidmahē suvarṇapakṣāya dhīmahi.
tannō garuḍaḥ pracōdayāt. *iti.*

pavitrīkaraṇārthaṃ śaṅkhamudrāṃ,
ōṃ namō bhagavatē pāñcajanyāya mahāśaṅkhāya
sarvapātālavāsināṃ vikṣōbhakāya huṃ phaṭ svāhā.. *it*

annasya vipulatvāya mērumudrāṃ, śītalatvāya candra-mudrāṃ ca pradarśayēt.

parivēṣayatīśaṃ śrīḥ mukhyaprāṇastu vījayēt.
bhāratyādyāḥ paricarantyō jayādyā dvārapālakāḥ.

iti ca smarēt.

arē jalaṃ gṛihītvā "satyaṃ tvartēna pariṣiñcāmi" *iti jalēna aivēdyaṃ pariciṃṣēt.*

mahālakṣmyā sudhārūpaṃ karē tē dakṣiṇē'nagha.
āpō'śanaṃ dīyamānaṃ piba dēva ramāpatē..

sudhārasaṃ suvipulaṃ āpō'śanamidaṃ tava.
gṛihāṇa tvaṃ suraśrēṣṭha yathēṣṭamupabhujyatām.. *iti*

"amṛitōpastaraṇamasi svāhā" *iti pātrāntarē jalaṃ nikṣipēt.*

ōṃ prāṇātmanē nārāyaṇāya svāhā.
ōṃ apānātmanē vāsudēvāya svāhā.
ōṃ vyānātmanē saṅkarṣaṇāya svāhā.
ōṃ udānātmanē pradyumnāya svāhā.
ōṃ samānātmanē aniruddhāya svāhā

pañcavāraṃ udakaṃ śaṅkhēna pātrē nikṣipēt.

madhu vātā ṛitāyatē.......

adya tiṣṭhati yatkiñcit kalpitaṃ cāparaṃ gṛihē.
pakvamannaṃ sapānīyaṃ sarvōpaskarasaṃyutam..

yathākālaṃ manuṣyādyaiḥ bhōkṣyamāṇaṃ śarīribhiḥ.
tatsarvaṃ viṣṇupūjā'stu prīyatāṃ mē janārdanaḥ..

śrīnivāsa namastubhyaṃ mahānaivēdyamuttamam.
nityatṛipta gṛihāṇēdaṃ kṛipayā bhaktavatsala..

patraṃ puṣpaṃ phalaṃ tōyaṃ yō mē bhaktyā prayacchati.
tadahaṃ bhaktyupahṛitaṃ aśnāmi prayatātmanaḥ..

svatantra nirdōṣa guṇapūrṇa jñēya vimuktida.
niḥspṛihēśvara sarvēśa śubhasārabhugavyaya.

apramēya ramābrahmarudrēndrādinamaskṛita.
satyasaṅkalpa kāruṇyanidhē nityanirāmaya.
bhaktavatsala pāhīti prārthya dēvēśvaraṃ harim.

nārāyaṇa tvatsvarūpān rasān lakṣmyātmakān rasān.
bhuṅkṣvā'thō prākṛitān dṛiṣṭvā śuddhīkuru jagatpatē..

iti vadēt.

"kapilātmakacakṣuṣā naivēdyaṃ paśya. nṛisiṃhātmaka ghrāṇēndriyēṇa tad-gandhaṃ ājighra. bhṛigurāmātmaka-vāgindriyēṇa māṃ sāntvay. mahākūrmātmaka-jihvēndriyēṇa svākhyarasaṃ āsvāday.'

samarpakasya hṛidisthasya bhōktuḥ sāligrāmasthasya bhōjyasya naivēdyasthasya bhagavataḥ sarvathā aikyaṃ cintayēt.

madhyē pānīyaṃ samarpya bhuñjānaṃ bhagavantaṃ cintayan mūlamantraṃ aṣṭōttaraśatavāraṃ japēt.

(tataḥ anuyāgaṃ kuryāt) tataḥ

"amṛitāpidhānamasi svāhā' *iti*

mahālakṣmyā dīyamānaṃ karē tē dakṣiṇē'nagha.
uttarāpōśanaṃ divyaṃ piba dēva ramāpatē..

iti uttarāpōśanaṃ datvā hastaprakṣālanārthaṃ dvādaśagaṇḍūṣārthaṃ jalaṃ dadyāt.

tāmbūlaṃ hiraṇyapuṣpadakṣiṇāṃ ca samarpayēt. tataḥ nīrājanāni (maṅgalāratīḥ) kuryāt.

jayatyajō'khaṇḍaguṇōrumaṇḍalaḥ
sadōditō jñānamarīcimālī.
svabhaktahārdōccatamōnihantā
vyāsāvatārō harirātmabhāskaraḥ..

jayatyajō'kṣīṇasukhātmabimbaḥ
svaiśvaryakāntipratataḥ sadōditaḥ.
svabhaktasantāpaduriṣṭahantā
rāmāvatārō harirīśacandramāḥ..

jayatyasaṅkhyōrubalāmbupūrō
guṇōccaratnākara ātmavaibhavaḥ.
sadā sadātmajñanadībhirāpyaḥ
kṛiṣṇāvatārō harirēkasāgaraḥ..

"rājādhirājāya prasahyasāhinē .
namō vayaṃ vaiśravaṇāya kurmahē .
sa mē kāmān kāma kāmāya mahyam .
kāmēśvarō vaiśravaṇō dadātu .
kubērāya vaiśravaṇāya. mahārājāya nama ..
ōṃ svasti .

sāmrājyaṃ bhaujyaṃ svārājyaṃ vairājyaṃ
pāramēṣṭhyaṃ rājyaṃ mahārājyaṃ ayaṃ samanta
paryāyī syāt sārvabhauma sārvāyuṣa āntāt
ā parārdhāt pṛithivyai samudraparyantāyā ēkarāḷiti

tadapyēṣa ślōkō'bhigītaḥ. marutaḥ
parivēṣṭārō maruttasyāvasan gṛihē
āvikṣitasya kāmaprēḥ viśvē dēvāḥ sabhāsada iti .."

iti mantrapuṣpaṃ trivāraṃ puṣpāñjaliṃ ca samarpayēt.

śaṅkhaṃ śuddhatōyēna pūrayitvā

imā āpaḥ śivatamāḥ śubhāḥ śītalāḥ santu
pūtāḥ sūryasya raśmibhiḥ.

iti mantrēṇa śaṅkhabhramaṇaṃ kṛitvā tajjalaṃ pātrāntarē nikṣipēt.

tadanantaraṃ ramāvāyvādīnāṃ tīrthaṃ trivāraṃ samarpya nirmālya-gandha-tulasī-puṣpāṇi samarpya viśeṣya ramāyai haridrā-kuṅkumē samarpayēt.

ramābrahmādayō dēvāḥ sanakādyāḥ śukādayaḥ.
śrīnṛisiṃhaprasādō'yaṃ sarvē gṛihṇantu vaiṣṇavāḥ..

iti ramādinaivēdyaṃ kuryāt.

(tatraivaṃ vyavasthā. bhagavatē nivētidamēvānnaṃ vaiśvadēvārthaṃ grāhyam. parantu ramādibhyaḥ api nivēditaṃ cēt tadannaṃ vaiśvadēvāya na grāhyam. ataḥ bhagavatē nivēditāt annāt kiñcidannaṃ vaiśvadēvārthaṃ ramādinaivēdyāt-pūrvamēva pṛithak saṃsthāpayēt. pṛithak saṃsthāpitāt annāt anyat samagraṃ annādikaṃ ramāyai vāyavē ca nivēdayēt.

tataḥ ramāvāyunivēditāt annāt kiñcitkiñcidannādi-rūpaṃ bhāgaṃ pṛithakkṛitya śēṣādibhyaḥ sanakādibhyaśca naivēdyaṃ samarpayēt. avaśiṣṭaṃ (= ramā vāyu nivēditaṃ śēṣādibhyaḥ anivēditaṃ ca yadannādikaṃ tadēva asmābhiḥ bhājanīyam. na tu śēṣādibhyō'pi nivēditam.)

pradakṣiṇanamaskārān kṛitvā mūlamantraṃ aṣṭōttara-śatavāraṃ japēt. pratimāyāṃ tattvamātṛikānyāsau vidhāya

yācē'haṃ tvāṃ hṛiṣīkēśa namāmi puruṣōttama.
hṛidi mē kuru saṃvāsaṃ śriyā saha jagatpatē..

iti prārthya hṛitpadmaṃ praviśya tatrastharūpēṇa ēkībhūtaṃ cintayitvā

svayamapi tattvanyāsamātṛikānyāsau kṛitvā dvātriṃśadaparādhān visarjayēt.

tataḥ

nā'haṃ kartā hariḥ kartā tatpūjā karma cākhilam.
tathā'pi matkṛitā pūjā tatprasādēna nānyathā..

na jānē karma yatkiñcinnāpi laukikavaidikē.
na niṣēdhavidhī viṣṇō tava dāsō'smi kēvalam..

kāyēna vācā manasaindriyairvā
buddhyātmanā vā'nusṛitaḥ svabhāvam.
karōmi yadyat sakalaṃ parasmai
nārāyaṇāyēti samarpayāmi.

yasya smṛityā ca nāmōktyā tapaḥ pūjākriyādiṣu.
nyūnaṃ sampūrṇatāṃ yāti sadyō vandē tamacyutam..

mantrahīnaṃ kriyāhīnaṃ bhaktihīnaṃ ramāpatē.
yatkṛitaṃ tu mayā dēva paripūrṇaṃ tadastu mē..

anayā pūjayā asmad-gurvantargata tattva-dēvatāntargata śrībhāratī-ramaṇa-mukhya-prāṇāntargata bimbarūpa-abhinnaḥ kuladēvata-abhinnaḥ śrīlakṣmī-nārāyaṇaḥ prīyatām. suprītō bhavatu..

.. Śrī Kṛiṣṇārpaṇamastu ..

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akṣayaṃ karma yasmin parē svarpitaṃ
prakṣayaṃ yānti duḥkhāni yannāmataḥ.
akṣarōyō'jaraḥ sarva-daivāmṛitaḥ
kukṣigaṃ yasya viśvaṃ sadā'jādikam..

prīṇayāmō vāsudēvaṃ dēvatā-maṇḍalā-khaṇḍa-maṇḍanam..

pūrṇaḥ prēṣṭhaḥ paraḥ svāmī vyāptaḥ kartā upakārakaḥ.
rakṣatyēva tadīyaṃ māṃ karmārcyō gurudēvagaḥ..

.. Śrī Kṛiṣṇārpaṇamastu ..

****

.. śrīḥ..

.. Ṛigvēdīya Vaiśvadēva Vidhiḥ ..

ācamya, prāṇāyamya, dēśakālau smṛitvā,
....agnyantargata bhāratīramaṇa mukhyaprāṇāntargata hariṇīpati paraśurāma prēraṇayā hariṇīpati paraśurāma prītyarthaṃ pañcasūnā prāyaścittārthaṃ ca prātaḥ/sāyaṃ vaiśvadēva hōmākhyaṃ karma kariṣyē.

"ōṃ bhūrbhuvaḥsvarōṃ"

iti akṣataiḥ viṣṇu vīryātmakaṃ agniṃ pratiṣṭāpayēt.

juṣṭō damūnā iti mantrsya, ātrēyō vasuśritō ṛiṣiḥ, agnir dēvatā, triṣṭup chandaḥ, agnyāvāhanē viniyōgaḥ.

juṣṭō damūnā atithirdurōṇa
imaṃ nō yajñamu pa yāhi vidvān
viśvā agnē abhiyujō vihatyā
śatrūyatāmā bharā bhōjanāni..

ēhyagna ityasya mantrasya, rāhūgaṇō gautamaḥ ṛiṣiḥ, agnir dēvatā, triṣṭup chandaḥ, agnyāvāhanē viniyōgaḥ.

ēhyagna iha hōtā niṣīdādabdhaḥ
su puraētā bhavā naḥ.
avatāṃ tvā rōdasī viśvaminvē
yajāmahē saumanasāya dēvān..

ōṃ catvāri śriṅgētyasya, gautamō vāmadēvō ṛiṣiḥ, agnir dēvatā, triṣṭup chandaḥ, agni mūrti dhyānē viniyōgaḥ

catvāri śriṅgā trayō asya pādā
dvē śīrṣē sapta hastāsō asya.
tridhā baddhō vṛiṣabhō rōravīti
mahō dēvō martyāṅ ā vi vēṣa.

saptahastaścatuḥśriṅgō saptajihvō dviśīrṣakaḥ.
tripāt prasanna vadanaḥ sukhāsīnaḥ śucismitaḥ.

svāhāṃ tu dakṣiṇē pārśvē dēvīṃ vāmē svadhāṃ tathā
bibhrad takṣiṇa hastaistu śaktimannaṃ srucaṃ sruvaṃ..

tōmaraṃ vyajanaṃ vāmaiḥ ghṛitapātraṃ ca dhārayan.
mēṣārūḍhō jaṭā baddhō gaura varṇō mahaujasaḥ..

dhūmradhvajō lōhitākṣaḥ saptārciḥ sarvakāmadaḥ
ātmābhimukhamāsīna ēvaṃ rūpō hutāśanaḥ..

(ityagniṃ dhyāyēt)

ēṣa hi dēva ityasya hiraṇyagarbhō ṛiṣiḥ, agnir dēvatā, triṣṭup chandaḥ, agnisammukhīkaraṇē viniyōgaḥ.

ēṣa hi dēva pradiśēnu sarvāḥ
pūrvō hi jātaḥ sa u garbhē antaḥ.
sa vijāyamānaḥ sa janiṣyamāṇaḥ
pratyaṅmukhāstiṣṭhati viśvatōmukhaḥ..

(iti mantrēṇa agniṃ āvāhayēt)

udyadraviprakara sannibhamacyutāṅkē
svāsīnamasya nutinityavacaḥ pravṛittiṃ.
dhyāyēd gadābhayakaraṃ sukṛitāñjaliṃ
taṃ prāṇaṃ yathēṣṭatanumunnutakarmaśaktiṃ..

(iti dhyātvā agnyantargata mukhyaprāṇaṃ āvāhayēt.)

kauśēya pītavasanāṃ aravindanētrāṃ
padmadvayābhaya varōdyata padmahastāṃ.
udyaccatārkkasadṛiśīṃ paramāṅkasamsthāṃ
dhyāyēd vidhīśanutapādayugāṃ janitrīṃ..

(iti tadantaḥ lakṣmīṃ dhyāyēt.)

aṅgāravarṇamabhitō'ṇḍabahiḥ prabhābhir-
vyāptaṃ paraśvadha dhanurdharamēkavīraṃ.
dhyāyēdajēśa puruhūtamukhaiḥ stuvadbhiḥ
āvītamātmapadavīṃ pratipādayantaṃ..

(iti tadantaḥ paraśurāmaṃ dhyāyēt.)

agnē vaiśvānara śaṇḍilyagōtra mēṣadhvaja mēṣārūḍha agnyantargata bhāratīramaṇa mukhyaprāṇāntargata hariṇīpati paraśurāma mama abhisammukhō varadō bhava.

(iti prārthya, sōdakēna pāṇinā agniṃ pradakṣhiṇaṃ parisamūhya paryukṣya paristīrya,)

ōṃ viśvāni nō durgahā jātavēdaḥ
sindhuṃ na nāvā turitāti parṣi.
agnē atrivan namasā gṛiṇānō3 -
'smākaṃ bōdhyavitā tanūnāṃ..

yastvā hṛidā kīriṇā manyamānō-
'martyaṃ martyō jōhavīmi.
jātavēdō yaśō asmāsu dhēhi
prajāpiragnē amṛitatvamaśyāṃ..

yasmai tvaṃ sukṛitē jātavēda u
lōkamagnē kṛiṇavaḥ syōnaṃ.
aśvinaṃ sa putriṇaṃ vīravantaṃ
gōmantaṃ rayiṃ naśatē svasti..

(iti mantraiḥ aṣṭāṅgula parimitē dēshē puṣpākṣataiḥ arcayēt)

tataḥ agnayē viṣṇōḥ tīrtha gandha tuḷasītdaḷāni samarpayēt. tataḥ āhutēranujñā iti vṛiddhān prārthya hōmaṃ kuryāt.

ōṃ bhūḥ svāhā	agnayē aniruddhāya idaṃ na mama.
ōṃ bhuvaḥ svāhā	vāyavē pradyumnāya idaṃ na mama.
ōṃ svaḥ svāhā	sūryāya saṅkarṣaṇāya idaṃ na mama.
ōṃ bhūrbhuvasvaḥ svāhā	prajāpatayē vāsudēvāya idaṃ na mama.

iti ājyēna ṣōḍaśasamskārārthaṃ ṣōḍaśavāraṃ(16) vyāhṛitihōmaṃ hutvā,

tataḥ (kēvalaṃ viṣṇavē nivēditēna na tu ramādibhyaḥ nivēditēna) annēna vakṣyamāṇa mantraiḥ āhutīrdadyāt.)

ōṃ namō nārāyaṇāya svāhā. nārāyaṇāya idaṃ na mama.
(iti aṣṭavāraṃ (8) annēna hutva)

ōṃ klīṃ kṛiṣṇāya svāhā. kṛiṣṇāya idaṃ na mama.
(iti ṣaḍvāraṃ (6) annēna hutva)

ōṃ sūryāya svāhā	sūryāya	idaṃ na mama
ōṃ prajāpatayē svāhā	prajāpatayē	idaṃ na mama
ōṃ agnayē svāhā	agnayē	,, ,,
ōṃ prajāpatayē svāhā	prajāpatayē	,, ,,
ōṃ sōmāya vanaspatayē svāhā	sōmāya vanaspatayē	,, ,,
ōṃ agnīṣōmābhyāṃ svāhā	agnīṣōmābhyāṃ	,, ,,
ōṃ indrāgnibhyāṃ svāhā	indrāgnibhyāṃ	,, ,,
ōṃ dyāvāpṛithivībhyāṃ svāhā	dyāvāpṛithivībhyāṃ	,, ,,
ōṃ dhanvantarayē svāhā	dhanvantarayē	,, ,,
ōṃ indrāya svāhā	indrāya	,, ,,
ōṃ viśvēbhyō dēvēbhyaḥ svāhā	viśvēbhyō dēvēbhyaḥ	,, ,,
ōṃ brahmaṇē svāhā	brahmaṇē	,, ,,

iti juhuyāt.

pūrṇāhutyarthaṃ punaḥ vyāhṛtibhiḥ juhuyāt.

ōṃ bhūḥ svāhā	agnayē aniruddhāya idaṃ na mama.
ōṃ bhuvaḥ svāhā	vāyavē pradyumnāya idaṃ na mama.

ōṃ svaḥ svāhā sūryāya saṅkarṣaṇāya idaṃ na mama.
ōṃ bhūrbhuvasvaḥ svāhā prajāpatayē vāsudēvāya idaṃ na mama.

tataḥ hutaśēṣaṃ nivēḍayēt.

ōṃ ca mē svaraścamē yajñōpa ca tē namaśca.
yattē nūnaṃ tasmai tē namaḥ. ōṃ svasti.

śraddhāṃ mēdhāṃ yaśaḥ prajñāṃ
vidyāṃ buddhiṃ śriyaṃ balaṃ.
āyuṣyaṃ tēja ārōgyaṃ
dēhi mē havyavāhana *(iti prārthya)*

ōṃ mānastōkē tanayē mā na āyau
mā nō gōṣu mā nō aśvēṣu rīriṣaḥ.
vīrān mā nō rudra bhāmitō vadhīrhaviṣmantaḥ
sadamit tvā havāmahē.. *(iti vibhūtiṃ gṛhītvā)*

tryāyuṣaṃ jamadagnē iti lalāṭē. kaśyapasya tryāyuṣaṃ iti kaṇṭhē. agastyasya tryāyuṣaṃ iti nābhau. yaddēvānāṃ trayāyuṣaṃ iti dakṣiṇaskandhē. tanmē astu tryāyuṣaṃ iti vāmaskandhē. sarvamastu śatāyuṣaṃ iti śirasi. balāyuṣaṃ *iti sarvāṅgē vibhūtiṃ dhārayēt.*

anēna vaiśvadēvahōmēna bhagavān agnyantargata śrī bhāratīramaṇa mukhyaprāṇāntargata hariṇīpati śrīparaśurāma prīyatāṃ..

gacca gacca suraśrēṣṭha svasthānaṃ yajñapūruṣa.
yatra brahmādayō dēvāstatra gacca hutāśana..

(ityagniṃ visṛijēt)

..Śrī Kṛiṣṇārpaṇamastu..

.. *Yajurvēdīya Vaiśvadēva Vidhiḥ* ..

ācamya, prāṇānāyamya, dēśakālau smṛitvā,
..agnyantargata bhāratīramaṇa mukhyaprāṇāntargata hariṇīpati paraśurāma prēraṇayā hariṇīpati paraśurāma prītyarthaṃ pañcasūnā prāyaścittārthaṃ ca prātaḥ/sāyaṃ vaiśvadēva hōmākhyaṃ karma kariṣyē.

"ōṃ bhūrbhuvaḥsvarōṃ"

iti akṣataiḥ viṣṇu vīryātmakaṃ agniṃ pratiṣṭāpayēt.

juṣṭō damūnā iti mantrsya, ātrēyō vasuśṛitō ṛiṣiḥ, agnir dēvatā, triṣṭup chandaḥ, agnyāvāhanē viniyōgaḥ.

juṣṭō damūnā atithirdurōṇa
imaṃ nō yajñamu pa yāhi vidvān
viśvā agnē abhiyujō vihatyā
śatrūyatāmā bharā bhōjanāni..

ēhyagna ityasya mantrasya, rāhūgaṇō gautamaḥ ṛiṣiḥ, agnir dēvatā, triṣṭup chandaḥ, agnyāvāhanē viniyōgaḥ.

ēhyagna iha hōtā niṣīdādabdhaḥ
su puraētā bhavā naḥ.
avatāṃ tvā rōdasī viśvaminvē
yajāmahē saumanasāya dēvān..

ōṃ catvāri śṛiṅgētyasya, gautamō vāmadēvō ṛiṣiḥ, agnir dēvatā, triṣṭup chandaḥ, agni mūrti dhyānē viniyōgaḥ

catvāri śṛiṅgā trayō asya pādā
dvē śīrṣē sapta hastāsō asya.
tridhā baddhō vṛiṣabhō rōravīti
mahō dēvō martyāṅ ā vi vēṣa.

saptahastaścatuḥśriṅgō saptajihvō dviśīrṣakaḥ.
tripāt prasanna vadanaḥ sukhāsīnaḥ śucismitaḥ.

svāhāṃ tu dakṣiṇē pārśvē dēvīṃ vāmē svadhāṃ tathā
bibhrad takṣiṇa hastaistu śaktimannaṃ srucaṃ sruvaṃ..

tōmaraṃ vyajanaṃ vāmaiḥ ghṛitapātraṃ ca dhārayan.
mēṣārūḍhō jaṭā baddhō gaura varṇō mahaujasaḥ..

dhūmradhvajō lōhitākṣaḥ saptārciḥ sarvakāmadaḥ
ātmābhimukhamāsīna ēvaṃ rūpō hutāśanaḥ..

(ityagniṃ dhyāyēt)

ēṣa hi dēva ityasya hiraṇyagarbhō ṛiṣiḥ, agnir dēvatā, triṣṭup chandaḥ, agnisammukhīkaraṇē viniyōgaḥ.

ēṣa hi dēva pradiśēnu sarvāḥ
pūrvō hi jātaḥ sa u garbhē antaḥ.
sa vijāyamānaḥ sa janiṣyamāṇaḥ
pratyaṅmukhāstiṣṭhati viśvatōmukhaḥ..

(iti mantrēṇa agniṃ āvāhayēt)

udyadraviprakara sannibhamacyutāṅkē
svāsīnamasya nutinityavacaḥ pravṛittiṃ.
dhyāyēd gadābhayakaraṃ sukṛitāñjaliṃ
taṃ prāṇaṃ yathēṣṭatanumunnutakarmaśaktiṃ..

(iti dhyātvā agnyantargata mukhyaprāṇaṃ āvāhayēt.)

kauśēya pītavasanāṃ aravindanētrāṃ
padmadvayābhaya varōdyata padmahastāṃ.
udyaccatārkkasadṛiśīṃ paramāṅkasaṃsthāṃ
dhyāyēd vidhīśanutapādayugāṃ janitrīṃ..

(iti tadantaḥ lakṣmīṃ dhyāyēt.)

aṅgāravarṇamabhitō'ṇḍabahiḥ prabhābhir-
vyāptaṃ paraśvadha dhanurdharamēkavīraṃ.
dhyāyēdajēśa puruhūtamukhaiḥ stuvadbhiḥ
āvītamātmapadavīṃ pratipādayantaṃ..

(iti tadantaḥ paraśurāmaṃ dhyāyēt.)

agnē vaiśvānara śaṇḍilyagōtra mēṣadhvaja mēṣārūḍha agnyantargata bhāratīramaṇa mukhyaprāṇāntargata hariṇīpati paraśurāma mama abhisammukhō varadō bhava.
(iti prārthya),

tristriḥ sammārṣṭi. tryāvṛiddhiyajñaḥ.
athō mēdhyatvāya iti parisamūhya.

agnayē namaḥ. hutavahāya namaḥ. hutāśanē namaḥ. kṛṣṇavartmanē namaḥ. dēvamukhāya namaḥ. saptajihvāya namaḥ. vaiśvānarāya namaḥ. jātavēdasē namaḥ yajña-puruṣāntaryāmi paraśurāmāya namaḥ.
iti aṣṭadikṣu akṣatān kṣipēt.

aditē'nu manyasva. anumatē'nu manyasva.
sarasvatyē'nu manyasva. dēvasavitaḥ prasuva.

udakēna pāṇinā agniṃ pradakshiṇaṃ parisamūhya paryukṣya paristīrya,

tataḥ (kēvalaṃ viṣṇavē nivēditēna na tu ramādibhyaḥ nivēditēna) annēna vakṣyamāṇa mantraiḥ āhutīrdadyāt.)

oṃ namō nārāyaṇāya svāhā nārāyaṇāya idaṃ na mama
(iti aṣṭavāraṃ (8) annēna hutva)

oṃ klīṃ kriṣṇāya svāhā kṛiṣṇāya idaṃ na mama
(iti ṣaḍvāraṃ (6) annēna hutva)

sūryāya svāhā.	sūryāya idaṃ na mama.
agnayē svāhā.	agnayē idaṃ na mama.
agnayē sviṣṭakṛitayē svāhā.	agnayē sviṣṭakṛitayē idaṃ na mama
agnayē svāhā.	agnayē idaṃ na mama.
viśvēbhyō dēvēbhyaḥ svāhā.	viśvēbhyō dēvēbhyaḥ idaṃ na mama
dhruvāya svāhā .	dhruvāya idaṃ na mama
dhruvāya bhūmāya svāhā	dhruvāya bhūmāya idaṃ na mama
dhruvakṣitayē svāhā.	dhruvakṣitayē idaṃ na mama
acyutakṣitayē svāhā.	acyutakṣitaya idaṃ na mama
agnayē sviṣṭakṛitayē svāhā.	agnayē sviṣṭakṛitayē idaṃ na mama

ōṃ bhūḥ svāhā	agnayē aniruddhāya idaṃ na mama
ōṃ bhuvaḥ svāhā	vāyavē pradyumnāya idaṃ na mama
ōṃ svaḥ svāhā	sūryāya saṅkarṣaṇāya idaṃ na mama
ōṃ bhūrbhuvasvaḥ svāhā	prajāpatayē vāsudēvāya idaṃ na mama

tataḥ hutaśēṣaṃ nivēdayēt.

aditē'nvamaṁsthāḥ. anumatē'nvamaṁsthāḥ.
sarasvatyē'nvamaṁsthāḥ. dēvasavita prasāvīḥ.

ōṃ yajña namastē yajña. namō namaśca tē yajña.
śivēna mē santiṣṭhasva. syōnēna mē santiṣṭhasva.
subhūtēna mē santiṣṭhasva. brahmavarcasēna mē santiṣṭhasva
yajñasyardhimanu santiṣṭhasva. upa tē yajña namaḥ.
upa tē namaḥ. upa tē namaḥ.

svasti. śraddhāṃ mēdhāṃ yaśaḥ prajñāṃ
vidyāṃ buddhiṃ śriyaṃ balaṃ.
āyuṣyaṃ tēja ārōgyaṃ dēhi mē havyavāhana..

iti prārthya,

tataḥ

...medhāvī bhūyāsaṃ. varcasvī bhūyāsaṃ. tējasvī bhūyāsaṃ.
...nnādō bhūyāsaṃ. sarvasamṛiddhō bhūyāsaṃ.

ōṃ mānastōkē tanayē mā na āyuṣi
mā nō gōṣu mā nō aśvēṣu rīriṣaḥ.
vīrān mā nō rudra bhāmitō vadhīrhaviṣmantō
namasā vidhēma tē. *(iti vibhūtiṃ dhārayēt.)*

...anēna vaiśvadēvahōmēna bhagavān agnyantargata
...bhāratīramaṇa mukhyaprāṇāntargata harīṇīpati
...paraśurāma prīyatāṃ..

gacca gacca suraśrēṣta svasthānaṃ yajñapūruṣa.
yatra brahmādayō dēvāstatra gacca hutāśana..

...tvagniṃ visṛijēt)

.. Śrī Kṛiṣṇārpaṇamastu..

.. Ṛigvēdīya Baliharaṇaṃ..

ācamya prāṇāyamya (dēśakālau saṅkīrtya........ śrī viṣṇuprēraṇayā śrī viṣṇuprītyarthaṃ baliharaṇaṃ kariṣyē.

tataḥ jalēna bhūmiṃ prakṣālya vartumaṇḍalākārēṇa pūrvadiśāmārabhya kiñcidannabaliṃ bhūmau kṣipēt.

1. ōṃ sūryāya	svāhā.	sūryāya	idaṃ na mama	
2. prajāpatayē	svāhā.	prajāpataya	idaṃ na mama	
3. agnayē	svāhā.	agnaya	idaṃ na mama	
4. prajāpatayē	,,	prajāpataya	,,	,,
5. sōmāya vanaspatayē	,,	sōmāya vanaspataya	,,	,,
6. agnīṣōmābhyāṃ	,,	agnīṣōmābhyā	,,	,,
7. indrāgnibhyāṃ	,,	indrāgnibhya	,,	,,
8. dyāvā-pṛithivībhyāṃ	,,	dyāvā-pṛithivībhya	,,	,,
9. dhanvantarayē	,,	dhanvantaraya	,,	,,
10. indrāya	,,	indrāya	,,	,,
11. viśvēbhyō dēvēbhyaḥ	,,	viśvēbhyō dēvēbhya	,,	,,
12. brahmaṇē	,,	brahmaṇa	,,	,,
13. adbhyaḥ	,,	adbhya	,,	,,
14. ōṣadhi vanaspatibhyaḥ	,,	ōṣadhi vanaspatibhya	,,	,,
15. gṛihāya	,,	gṛihāya	,,	,,
16. gṛihadēvatābhyaḥ	,,	gṛihadēvatābhya		,,
17. vāstudēvatābhyaḥ	,,	vāstudēvatābhya	,,	,,

(ētāvat pūrvadiśamārabhya vartumaṇḍalākārēṇa nikṣēpyaṃ.)

maṇḍalād-bahiḥ

pūrvē	18. indrāya svāhā. indrāya idaṃ na mama.		
tatō'pi pūrvē	19. indrapuruṣēbhyaḥ indrapuruṣēbhya	svāhā. idaṃ na mama.	
dakṣiṇē	20. yamāya svāhā. yamāya idaṃ na mama.		
tatō'pi dakṣiṇē	21. yamapuruṣēbhya yamapuruṣēbhya	svāhā. idaṃ na mama.	
paścimē	22. varuṇāya svāhā. varuṇāya idaṃ na mama.		
tatō'pi paścimē	23. varuṇapuruṣēbhya varuṇapuruṣēbhya	svāhā. idaṃ na mama.	
uttarē	24. sōmāya svāhā. sōmāya idaṃ na mama.		
tatō'pi uttarē	25. sōmapuruṣēbhya sōmapuruṣēbhya	svāhā. idaṃ na mama.	
maṇḍala madhyē	26. brahmaṇē svāhā. brahmaṇa idaṃ na mama.		
tataḥ pūrvē	27. brahmapuruṣēbhya brahmapuruṣēbhya	svāhā. idaṃ na mama.	
taddakṣiṇē	28. viśvēbhyō dēvēbhya viśvēbhyō dēvēbhya	svāhā. idaṃ na mama.	
tatpaścimē	29. sarvēbhyō bhūtēbhya sarvēbhyō bhūtēbhya	svāhā. idaṃ na mama.	
taduttarē	30. divācāribhyaḥ divācāribhyaḥ	svāhā. idaṃ na mama.	
	31. naktañcāribhya naktañcāribhya	svāhā. idaṃ na mama.	

maṇḍalāt-bahiḥ

īśanyāṃ 32. rakṣōbhyaḥ svāhā. rakṣōbhya idaṃ na mam

(apasavyēna)

āgnēyyāṃ 33. pitṛibhyaḥ svadhā'stu. pitṛibhya idaṃ na mam

udakaṃ upaspṛiṣya, (savyēna)

nairṛityāṃ 34. śyāmāya svāhā. śyāmāya idaṃ na mama.

vāyavyāṃ 35. śabalāya svāhā. śabalāya idaṃ na mama.

īśanyāṃ 36. manuṣyēbhyō hanta.
manuṣyēbhya idaṃ na mama.

tataḥ gṛihādbahiḥ aṅgaṇē

yē bhūtāḥ pracaranti divā naktaṃ
balimiccantō vitudasya prēṣṭhaḥ.
tēbhyō baliṃ puṣṭikāmō harāmi
mayi puṣṭiṃ puṣṭipatirdadātu svāhā.

aindra vāruṇa vāyavyā yāmyāṃ nairṛiti kāśca yē .
tē kākāḥ pratigṛihṇantu bhūmyāṃ piṇḍaṃ mayārpitam

iti jalaṃ kṣiptvā, śva-cāṇḍāla-bhūta-vāyasēbhyaḥ annam bhūmau nikṣipēt.

tataḥ pādau prakṣālya jalēna nētram-upaspṛiśya, ācamēt.

"sarvāriṣṭaśantirastu." *iti gṛihāntaḥ āgaccēt.*

"yasya smṛityā... "

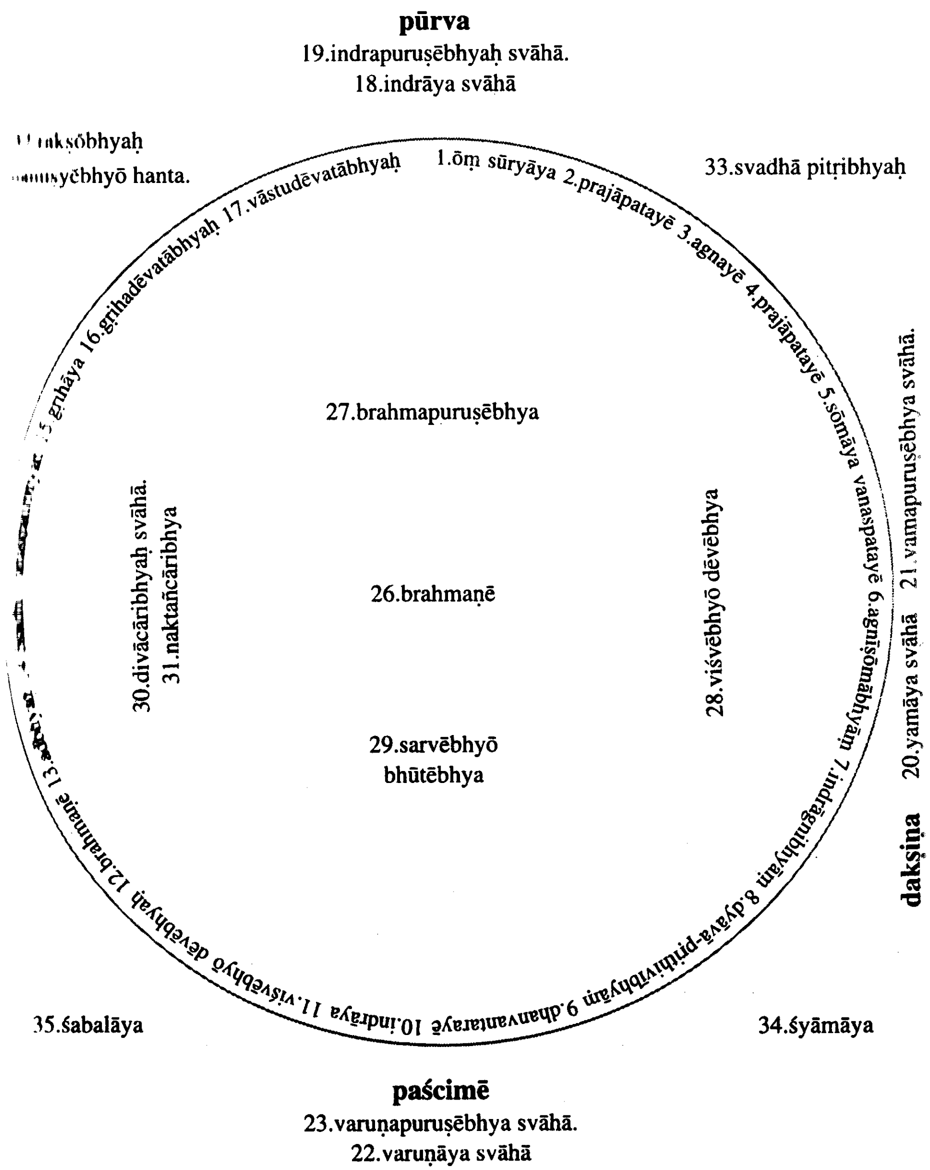
anēna baliharaṇēna karmaṇā bhāratīramaṇamukhya-prāṇāntargata śrīviṣṇuḥ prīyatām.

.. Śrī Kṛiṣṇārpaṇamastu..

śrī

.. Ṛigvēdīya Baliharaṇaṃ.

...ādau antē ca kramāt ōṅkāra-svāhā-śabdau , "idaṃ na mama" iti ca prayōktavyau.
"ōṃ indrāya svāhā, indrāya idaṃ na mama" iti.



.. *Yajurvēdīya Baliharaṇam* ..

ācamya prāṇānāyamya (dēśakālau saṅkīrtya.... śrī viṣṇuprēraṇayā viṣṇuprītyartham baliharaṇam kariṣyē.

tataḥ jalēna bhūmim prakṣālya vartumaṇḍalākārēṇa īśanyadiśāmārabhya kiñcidannabalim bhūmau kṣipēt.

1. dharmāya	svāhā.	dharmāya	idam na mama
2. adharmāya	svāhā.	adharmāya	idam na mama
3. adbhyaḥ	,,	adbhya	,, ,,
4. ōṣadhi vanaspatibhyaḥ	,,	ōṣadhi vanaspatibhya	,, ,,
5. rakṣōdēvajanēbhya	,,	rakṣōdēvajanēbhya	,, ,,
6. gṛihyābhyaḥ	,,	gṛihyābhya	,, ,,
7. avasānēbhyaḥ	,,	avasānēbhya	,, ,,
8. avasānapatibhyaḥ	,,	avasānapatibhya	,, ,,
9. sarvabhūtēbhyaḥ	,,	sarvabhūtēbhya	,, ,,
10. kāmāya	,,	kāmāya	,, ,,
11. antarikṣāya	,,	antarikṣāya	,, ,,
12. yadējati jagati-yaccēṣṭati nāmnō-bhāgōyam nāmnē	svāhā.	vāyava	idam na mama
13. pṛithivyai	,,	pṛithivya	,, ,,
14. antarikṣāya	,,	antarikṣāya	,, ,,
15. divē	,,	divē	,, ,,
16. sūryāya	,,	sūryāya	,, ,,
17. candramasē	,,	candramasē	,, ,,
18. nakṣatrēbhyaḥ	,,	nakṣatrēbhya	,, ,,
19. indrāya	,,	indrāya	,, ,,
20. bṛihaspatayē	,,	bṛihaspataya	,, ,,
21. prajāpatayē	,,	prajāpataya	,, ,,
22. brahmaṇē	,,	brahmaṇa	,, ,,

(sarvān sakṛit pariṣicya)

...pasavyēna) dakṣiṇē

svadhā pitṛibhyaḥ svāhā.
svadhā pitṛibhya idam na mama.

...dakam upaspṛiśya, savyēna)

namō rudrāya paśupatayē svāhā.
rudrāya paśupataya idam na mama. *(pariṣicya.)*

...prāṇānāyamya), **agradānam kariṣyē**

viṣṇurmē kāmaḥ samṛidhyatām svāhā. viṣṇava idam na mama.
"aditēnumanyasva.." *ityādinā agnim pariṣicya*

...prāṇānāyamya) **dēvayajñēna yakṣyē**

dēvēbhyaḥ svāhā. dēvēbhya idam na mama.
("aditēnu.." *iti pariṣiñcēt*)

...prāṇānāyamya)

vaiyāsika dēvēbhyaḥ svāhā vaiyāsika dēvēbhya idam na mama.

(apasavya) pitṛibhyaḥ svadhāstu *(apradakṣiṇam pariṣicya.)*
pitṛibhya idam na mama.

...vya, prāṇānāyamya) **bhūtayajñēna yakṣyē.**

bhūtēbhyō namaḥ. bhūtēbhya idam na mama.

...vya, prāṇānāyamya) **manuṣya yajñēna yakṣyē**

manuṣyēbhyō hanta. *(ityagnau hutvā)*
manuṣyēbhya idam na mama.

prajāpatayē svāhā. prajāpataya idam na mama.

paramēṣṭhinē svāhā. paramēṣṭhina idam na mama.

yathā kūpaḥ śatadhāraḥ sahasradhārō akṣitaḥ.
ēvā mē astu dhānya(gm) sahasradhāramakṣitam.
dhanadhānyai svāhā. dhanadhānyā idam na mama.

34. yē bhūtāḥ pracaranti divā naktaṃ
balimiccantō vitudasya prēṣṭhāḥ.
tēbhyō baliṃ puṣṭikāmō harāmi
mayi puṣṭiṃ puṣṭipatirdadhātu svāhā..

vaiyāsika dēvēbhya idaṃ na mama. *(pariṣicya).*

35. aindra-vāruṇa-vāyavyā yāmyā vai nairṛitāstathā.
vāyasāḥ pratigṛiṇhantu bhūmau dattaṃ mayā balim ..

36. dvau śvānau śyāma, śabalau vaivasvata kulōdbhavau
tābhyāṃ baliṃ pradāsyāmi syātāṃ ētau ahiṃsakau ..

tataḥ gṛihād-bahiḥ aṅgaṇē

1. dēvā manuṣyāḥ paśavō vayāṃsi
siddhāḥ sa yakṣōraga daitya-saṅghāḥ .
prētāḥ piśācā-starava-ssamastāḥ
yē cānna-micchanti mayā ca dattam ..

2. pipīlikāḥ kīṭa-patakādyā
bubhukṣitāḥ karma-nibandhabaddhāḥ .
prayāntu tē tṛiptimidaṃ mayānnaṃ
tēbhyō'tisṛiṣṭaṃ sukhinō bhavantu ..

3. yēṣāṃ na mātā na pitā na bandhuḥ
naivānnasiddhir-na tathānnamasti .
tattṛiptayē'nnaṃ bhuvi dattamētat
tē yāntu tṛiptiṃ muditā bhavantu ..

4. bhūtāni sarvāṇi tathānna-mētada
ahaṃ ca viṣṇur-na tatō'nyadasti .
tasmādidaṃ bhūtahitāya bhūtaṃ
annaṃ prayacchāmi bhavāya tēṣāṃ ..

5. caturdaśō lōkagaṇō ya ēṣaḥ
tatra sthitā yē'khila-bhūtasaṅghāḥ .
tṛiptyarthamannaṃ hi mayātisṛiṣṭaṃ
tēṣāmidaṃ tē muditā bhavantu ..

.. jalaṃ kṣiptvā, śva-cāṇḍāla-bhūta-vāyasēpyaḥ
..vaśiṣṭānnaṃ bhūmau nikṣipēt.

..adau prakṣālya, jalēna nētramupaspṛiśya, ācamēt.

..arvāriṣṭaśantirastu." *iti gṛihāntaṃ āgaccēt.*

śantā pṛithivī śivamantarikṣaṃ
dyaurnō dēvyabhayaṃ nō astu.
śivā diṣaḥ pradiṣa uddiśō na
āpō viśvataḥ paripāntu sarvataḥ..

ōṃ śantiḥ śantiḥ śantiḥ.

yasya smṛityā...

..anēna baliharaṇēna karmaṇā bhāratīramaṇa
..ukhyaprāṇāntargata śrīviṣṇu prīyatāṃ.

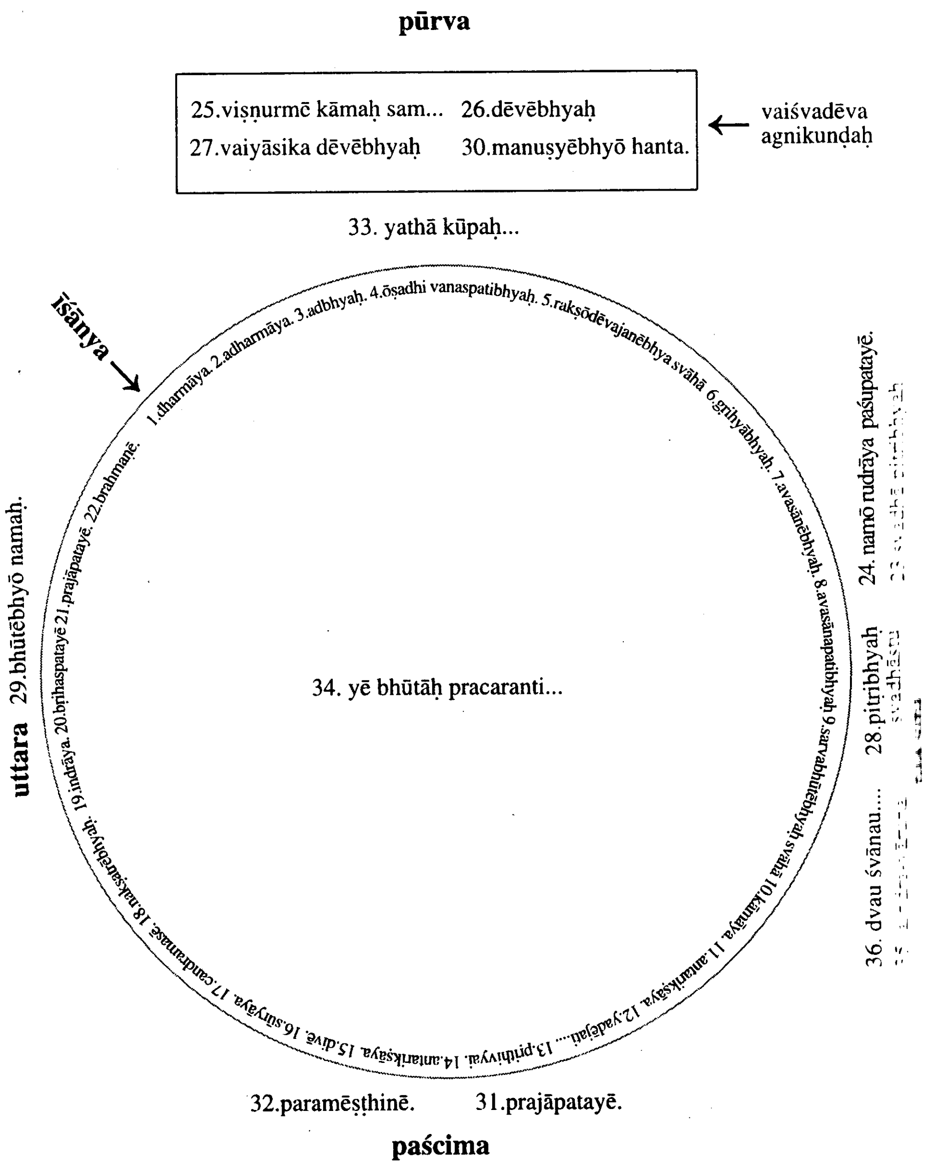
.. Śrī Kṛiṣṇārpaṇamastu..

śrī

..Yajurvēdīya Baliharaṇaṃ ..

mantrasya ādau antē ca kramāt ōṅkāra-svāhā-śabdau, "..idam na mama" iti ca prayōktavy

"ōṃ dharmāya svāhā. dharmāya idam na mama" iti



..Atha Gurūṇām Hastōdakaṃ (Naivēdya kramaḥ) ..

vṛindāvanasthagurubhyaḥ tīrthaṃ tulasīṃ gandhādikaṃ ca datvā naivēdyaṃ (hastōdakaṃ) patrē parivēṣya āpōśanaṃ dadyāt . tataḥ

yatihastē jalaṃ dadyāt bhaikṣaṃ dadyāt punarjalaṃ.
tadannaṃ mēruṇā tulyaṃ tajjalaṃ sāgarōpamaṃ..

yatir yatra grihē bhuṅktē tatra bhuṅktē harisvayaṃ.
hariryatra grihē bhuṅktē tatra bhuṅktē jagatrayaṃ..

vaṭau tu samadattaṃ syāt grihasthē dviguṇaṃ bhavēt.
vānaprasthē śataguṇaṃ yatau dattamanantakaṃ..

.... gurvantargata bhāratī-ramaṇa-mukhya-prāṇāntargata sītāpati śrī-rāmacandra prīyatāṃ. prītō bhavatu.

prāṇāya svāhā. apānāya svāhā. vyānāya svāhā.
udānāya svāhā. samānāya svāhā.

uttarāpōśanam, hastaprakṣāḷanaṃ, gaṇḍūṣaṃ ca datvā tīrtha, tuḷasīṃ ca datyāt.

.. iti hastōdakaṃ..

.. Śrī Kriṣṇārpaṇamastu..

.. śrīḥ..

.. Atha Ṛigvēdīya Brahmayajñaḥ..

ācamanaṃ. prāṇāyāmaḥ. dēśakālau smṛitvā brahmayajñēna yakṣyē. iti vadēt.

"ōṃ vidyudasi vidya mē pāpmānamamṛitātsatyamupaimi."

iti jalaṃ spṛiṣṭvā

praṇavaḥ: ōṃ

vyāhṛitiḥ: bhūrbhuvaḥsvaḥ.

pādakramaḥ: ōṃ tatsaviturvarēṇyaṃ. bhargō dēvasya dhīmahi. dhiyō yō naḥ pracōdayāt..

ardhakramaḥ: ōṃ tatsaviturvarēṇyaṃ bhargō dēvasya dhīmahi. dhiyō yō naḥ pracōdayāt..

pūrṇakramaḥ: ōṃ tatsaviturvarēṇyaṃ bhargō dēvasya dhīmahi dhiyō yō naḥ pracōdayāt..

Ṛigvēdaḥ -

agnimīḷa ityasya mantrasya madhucchandā ṛiṣiḥ, gāyatrī chandaḥ, agnirdēvatā, brahmayajñē viniyōgaḥ.

ōṃ agnimīḷē purōhitaṃ yajñasya dēvamṛitvijaṃ.
hōtāraṃ ratnadhātamaṃ . 1.
agniḥ pūrvēbhir ṛiṣibhirīḍyō nūtanairuta.
sa dēvāṃ ēva vakṣati . 2 .
agninā rayimaśnavat pōṣamēva divēdivē.
yaśasaṃ vīravattamaṃ . 3 .
agnē yaṃ yajñamadhvaraṃ viśvataḥ paribhūrasi .
sa id dēvēṣu gacchati . 4 .
agnirhōtā kavikratuḥ satyaścitraśravastamaḥ.
dēvō dēvēbhirāgamat . 5 .

yadaṅga dāśuṣē tvamagnē bhadraṃ kariṣyasi .
tavēt tat satyamaṅgiraḥ . 6 .
upa tvāgnē divē divē dōṣā vastardhiyā vayaṃ.
namō bharanta ēmasi . 7 .
rājantamadhvarāṇāṃ gōpāmṛitasya dīdiviṃ.
vardhamānaṃ svē damē . 8 .
sa naḥ pitavē sūnavē'gnē sūpāyanō bhava.
sa ca svā naḥ svastayē .. 9 ..

brāhmaṇa - agnirvai dēvānāmavamō viṣṇuḥ paramaḥ.

āraṇyakaṃ - atha mahāvrataṃ. ēṣa panthā ētatkarma. athātaḥ saṁhitāyā upaniṣat. vidā maghavanvidā. mahāvratasya pañcaviṃśatiṃ sāmidhēnyaḥ.

yajurvēdaḥ-

ōṃ iṣē tvōrjē tvā vāyavaḥ sthōpāyavaḥ stha
dēvō vaḥ savitā prārpayatu śrēṣṭhatamāya karmaṇa
ā pyāyadhvamaghniyā dēvabhāgamūrjasvatīḥ
payasvatīḥ prajāvatīranamīvā ayakṣmāḥ
mā vaḥ stēna īśata mā'ghaśaṁsō rudrasya hētiḥ
parivō vṛiṇaktu dhruvāḥ asmin gōpatau syāt
bahvīryajamānasya paśūn pāhi.. svāhā. (chandōbhya-idaṃ.)

sāmavēdaḥ -

ōṃ agna āyāhi vītayē gṛiṇānō havyadātayē.
nihōtā satsi barhiṣi.

atharvaṇavēdaḥ

ōṃ śannō dēvīrabhiṣṭayē āpō bhavantu pītayē.
śaṃ yōḥ abhisravantu naḥ.

śrautasūtraṃ - athātō darśapūrṇamāsau vyākhyāsyāmaḥ
sūtraḥ - athaitasya samāmnāyasya.
niruktaṃ- samāmnāya samāmnātaḥ.
chandaḥ- mayarasatajabhanalaga sammitaṃ..
nighaṇṭuḥ- gauḥ gmā jmā kṣmā.
jyōtiṣya- pañcasamvatsaramayaṃ.
śikṣā- ata śikṣāṃ pravakṣyāmi.
vyākaraṇaṃ - vṛiddhirātaic.
smṛiti- yōgīśvaraṃ yājñavalkyaṃ.
karmamīmāmsā- athātō dharmaṃ vyākhyāsyāmaḥ.
pūrvamīmāmsā- athātō dharmajijñāsā.
uttaramīmāmsā- ōṃ ōṃ athātō brahmajijñāsā ōṃ.

mahābhārataṃ -

nārāyaṇaṃ suraguruṃ jagadēkanāthaṃ
bhaktapriyaṃ sakalalōkanamaskṛitaṃ ca.
traiguṇyavarjitamajaṃ vibhumādyamīṣaṃ
vandē bhavaghnamamarāsurasiddhavandyaṃ..

nārāyaṇaṃ namaskṛitya naraṃ caiva narōttamaṃ.
dēvīṃ sarasvatīṃ vyāsaṃ tatō jayamudīrayēt..

bhāgavata -

ōṃ janmādyasya yatō'nvayāditarataścārthēṣvabhijñaḥ svarāṭ
tēnē brahmahṛidā ya ādikavayē muhyanti yaṃ sūrayaḥ.
tējōvārimṛitāṃ yatā vinimayō yatra trisargō mṛiṣā
dhāmnā svēna sadā nirastakuhakaṃ satyaṃ paraṃ dhīmahi

brahmasūtrabhāṣya

nārāyaṇaṃ guṇaiḥsarvairudīrṇaṃ dōṣavarjitaṃ.
jñēyaṃ gamyaṃ gurūmścāpi natvā sūtrārtha ucyatē..

aṇubhāṣya-

namō namō'śēṣadōṣadūra pūrṇaguṇātmanē.
viriñciśarvapūrvēḍyavandyāya śrīvarāya tē..)

ōṃ tacchamyōrāvṛiṇīmahē. gātuṃ yajñāya.
gātuṃ yajñapatayē. daivīḥ svastirastu naḥ.
svastirmānuṣēbhyaḥ. ūrdhvaṃ jigātu bhēṣajaṃ.
śaṃ nō astu dvipatē. śaṃ catuṣpatē.

ōṃ namō brahmaṇē namō astvagnayē
namaḥ pṛithivyai nama ōṣadhībhyaḥ.
namō vācē namō vācaspatayē
namō viṣṇavē mahatē karōmi.. *iti triḥ.*

ōṃ śantiḥ śantiḥ śantiḥ..

ōṃ vṛiṣṭirasi vṛiśca mē pāpmānamṛitātsatyamupāgāṃ."
iti jalaṃ spṛiśēt.

pūrvābhimukhaḥ tarppaṇaṃ kuryāt.

Dēvatā-tarpaṇaṃ.

aṅgulyagrēṇa savyēna ēkaikavāraṃ tarpayēt.

1. agnistṛipyatu.
2. viṣṇustṛipyatu.
3. prajāpatistṛipyatu.
4. brahmā tṛipyatu.
5. vēdāstṛipyantu.
6. dēvāstṛipyantu.
7. riṣayastṛipyantu.
8. sarvāṇi chandāmsi tṛipyantu.
9. ōṅkārastṛipyatu.
10. vaṣaṭkārastṛipyatu.

11.vyāhṛitayastṛipyantu. 12. sāvitrī tṛipyatu.
13. yajñāstṛipyantu. 14. dyāvāpṛithivī tṛipyētāṃ.
15. antarikṣaṃ tṛipyatu. 16. ahōrātrāṇi tṛipyatu.
17. sāṅkhyāstṛipyantu. 18. siddhāstṛipyantu.
19. samudrāstṛipyantu. 20. nadyastṛipyantu.
21. girayastṛipyantu. 22. kṣētrauṣadhivanaspati - gandharvāpsarasastṛipyantu
23. nāgāstṛipyantu. 24. vayāmsi tṛipyantu.
25. gāvastṛipyantu. 26. sādhyāstṛipyantu.
27. viprāstṛipyantu. 28. yakṣāstṛipyantu.
29. rakṣāmsi tṛipyantu. 30. bhūtāni tṛipyantu. .

Ṛiṣi-tarpaṇaṃ

kaniṣṭhāṅgulī mūlēna yajñōpavītaṃ mālākāraṃ dhṛitvā tarpaṇaṃ kuryāt.

1. śatarcinaḥ	tṛipyantu.	tṛipyantu..
2. mādhyamāḥ	,,	,,
3. gṛitsamadaḥ	tṛipyatu.	tṛipyatu..
4. viśvāmitraḥ	,,	,,
5. vāmadēvaḥ	,,	,,
6. atriḥ	,,	,,
7. bharadvājaḥ	,,	,,
8. vasiṣṭhaḥ	,,	,,
9. pragāthāḥ	tṛipyantu.	tṛipyantu..
10. pāvamānyaḥ	,,	,,
11. kṣudrasūktāḥ	,,	,,
12. mahāsūktāḥ	,,	,,

Ācārya-tarpaṇaṃ.

tarjanī mūlēna apasavyēna (jīvatpitṛikaścēt vāmahasta aṅguṣṭhaparyantaṃ yajñōpavītaṃ dhṛitvā) tarpayēt.

1. ōṃ sumantu jaimini vaiśampāyana paila sūtra bhāṣya bhārata mahābhāratadharmācāryāḥ tṛipyantu. tṛipyantu .. tṛipyantu ..
2. jānanti bāhavi gārgya gautama śākalya bābhravya māṇḍavya māṇḍūkēyāḥ tṛipyantu. tṛipyantu.. tṛipyantu..

3. gārgī vācaknavī	tṛipyatu.	tṛipyatu..	tṛipyatu..
4. vaḍavā prāthitēyī	,,	,,	,,
5. sulabhā maitrēyī	,,	,,	,,
6. kahōḷaṃ	,,	,,	,,
7. kauṣītakaṃ	,,	,,	,,
8. mahākauṣītakaṃ	,,	,,	,,
9. paiṅgyaṃ	,,	,,	,,
10. mahāpaiṅgyaṃ	,,	,,	,,
11. suyajñaṃ	,,	,,	,,
12. sāṅkhyāyanaṃ	tarpayāmi.	tarpayāmi..	tarpayāmi..
13. aitarēyaṃ	,,	,,	,,
14. mahaitarēyaṃ	,,	,,	,,
15. śākalaṃ	,,	,,	,,
16. bāṣkalaṃ	,,	,,	,,
17. sujātavaktraṃ	,,	,,	,,
18. audavāhiṃ	,,	,,	,,
19. mahaudavāhiṃ	,,	,,	,,
20. saujāmiṃ	,,	,,	,,
21. śaunakaṃ	,,	,,	,,
22. āśvalāyanaṃ	,,	,,	,,

yē cānyē ācāryāḥ tē sarvē tṛipyantu. tṛipyantu.. tṛipyantu..

Pitṛ-tarppaṇaṃ.

apasavyēna aṅguṣṭhamūlēna tarpayēt.

asmat pitaraṃ .... śarmāṇaṃ ...... gōtraṃ vasvantargata bhāratīramaṇa mukhyaprāṇāntargata pradyumnaṃ svadhā namaḥ ....tarpayāmi. tarpayāmi. tarpayāmi.

asmat pitāmahaṃ ..... śarmāṇaṃ ..... gōtraṃ rudrāntargata bhāratīramaṇa mukhyaprāṇāntargata saṅkarṣaṇaṃ svadhā namaḥ. ....tarpayāmi. tarpayāmi. tarpayāmi.

asmat prapitāmahaṃ .... śarmāṇaṃ ..... gōtraṃ ādityāntargata bhāratīramaṇa mukhyaprāṇāntargata vāsudēvaṃ svadhā namaḥ ....tarpayāmi. tarpayāmi. tarpayāmi

asmanmātaraṃ .... abhidhāṃ .... gōtrāṃ
vasvanta... bhā.mukhya... pradyumnaṃ....

asmatpitāmahīṃ .... abhidhāṃ .... gōtrāṃ
rudrānta... bhā.mukhya... saṅkarṣaṇaṃ....

asmatprapitāmahīṃ........ abhidhāṃ .... gōtrāṃ
ādityā... bhā.mukhya... vāsudēvaṃ....

asmatsāpatnamātaraṃ..... abhidhāṃ .... gōtrāṃ
vasvanta... bhā.mukhya... pradyumnaṃ....

asmanmātāmahaṃ ...... śarmāṇaṃ ...... gōtraṃ
vasvanta... bhā.mukhya... pradyumnaṃ....

asmanmātuḥ pitāmahaṃ ..... śarmāṇaṃ ..... gōtraṃ
rudrānta... bhā.mukhya... saṅkarṣaṇaṃ....

asmanmātuḥ prapitāmahaṃ .... śarmāṇaṃ ..... gōtraṃ
ādityā.. bhā.mukhya... vāsudēvaṃ....

asmanmātāmahīṃ .... abhidhāṃ .... gōtrāṃ
vasvanta... bhā.mukhya... pradyumnaṃ....

asmanmātuḥ pitāmahīṃ ...... abhidhāṃ ...... gōtrāṃ
rudrānta... bhā.mukhya... saṅkarṣaṇaṃ....

asmanmātuḥ prapitāmahīṃ ..... abhidhāṃ ..... gōtrāṃ
ādityā... bhā.mukhya... vāsudēvaṃ....

asmatpatnīṃ .... abhidhāṃ .... gōtrāṃ
vasvanta... bhā.mukhya... pradyumnaṃ.....

asmatsutaṃ .... śarmāṇaṃ .... gōtraṃ
vasvanta... bhā.mukhya... pradyumnaṃ....

asmadbhrātaraṃ ...... śarmāṇaṃ ...... gōtraṃ
vasvanta... bhā.mukhya... pradyumnaṃ....

asmatpitṛvyaṃ .... śarmāṇaṃ ...... gōtraṃ
vasvanta... bhā.mukhya... pradyumnaṃ....

asmanmātulaṃ .... śarmāṇaṃ .... gōtraṃ
vasvanta... bhā.mukhya... pradyumnaṃ....

asmat duhitaraṃ (sabhartukāṃ sasutāṃ).... abhidhāṃ
gōtrāṃ vasvanta... bhā.mukhya... pradyumnaṃ....

asmat bhaginīṃ .... abhidhāṃ .... gōtrāṃ vasvantarkata... bhā.mukhya... pradyumnaṃ...

asmatpitṛiṣvasāraṃ .... abhidhāṃ .... gōtrāṃ vasvanta... bhā.mukhya... pradyumnaṃ....

asmanmātṛiṣvasāraṃ ...... abhidhāṃ .... gōtrāṃ vasvanta bhā.mukhya... pradyumnaṃ....

asmat śvaśuraṃ .... śarmāṇaṃ .... gōtraṃ vasvanta... bhā.mukhya... pradyumnaṃ....

asmat guruṃ .... śarmāṇaṃ .... gōtraṃ vasvanta... bhā.mukhya... pradyumnaṃ....

asmadācāryaṃ .... śarmāṇaṃ .... gōtrāṃ vasvantargata... bhā.mukhya... pradyumnaṃ....

yē kē cāsmatkulē jātā aputrā gōtriṇō mṛitāḥ.
tē gṛihṇantu mayā dattaṃ sūtraniṣpīḍanōdakaṃ.

"yasya smṛityā... "

anēna brahmayajñāṅgatarpaṇēna śrīmajjanārdana vāsudēvaḥ prīyatāṃ.

.. Śrī Kṛiṣṇārpaṇamastu..

.. *Atha Yajurvēdīya Brahmayajñaḥ* ..

ācamanaṃ. prāṇāyāmaḥ. dēśakālau smṛitvā ..ahmayajñēna yakṣyē. iti vadēt.

..ṃ vidyudasi vidya mē pāpmānamamṛitātsatyamupaimi."

.. jalaṃ spṛiṣṭvā

..ṇavaḥ:	ōṃ
..ahṛitiḥ:	bhūrbhuvaḥsvaḥ.
..dakramaḥ:	ōṃ tatsaviturvarēṇyaṃ. bhargō dēvasya dhīmahi. dhiyō yō naḥ pracōdayāt..
..dhakramaḥ:	ōṃ tatsaviturvarēṇyaṃ bhargō dēvasya dhīmahi. dhiyō yō naḥ pracōdayāt..
..rṇakramaḥ:	ōṃ tatsaviturvarēṇyaṃ bhargō dēvasya dhīmahi dhiyō yō naḥ pracōdayāt..

..ajurvēdaḥ-

..ṃ iṣē tvōrjē tvā vāyavaḥ sthōpāyavaḥ stha
..dēvō vaḥ savitā prārpayatu śrēṣṭhatamāya karmaṇa
..a pyāyadhvamaghniyā dēvabhāgamūrjasvatīḥ
..payasvatīḥ prajāvatīranamīvā ayakṣmāḥ
..mā vaḥ stēna īśata mā'ghaśam̐sō rudrasya hētiḥ
..parivō vṛiṇaktu dhruvāḥ asmin gōpatau syāt
..bahvīryajamānasya paśūn pāhi.. svāhā. (chandōbhya-idaṃ.)

..brāhmaṇa -

ōṃ brahmasandhattaṃ tanmē jinvataṃ .
kṣatram̐sandhattaṃ tanmē jinvataṃ .
iṣam̐sandhattaṃ tāṃ mē jinvataṃ .
ūrjam̐sandhattaṃ tāṃ mē jinvataṃ .
rayim̐sandhattaṃ tāṃ mē jinvataṃ .

puṣṭiṁsandhattaṃ tāṃ mē jinvataṃ .
prajāṁsandhattaṃ tāṃ mē jinvataṃ .
paśūn sandhattaṃ tān mē jinvataṃ .
stutō'si janadhā . dēvāstvā śukrapāḥ praṇayantu.
suvirāḥ prajā prajanayan parīhi .

Ṛigvēdaḥ -

ōṃ agnimīḷē purōhitaṃ yajñasya dēvamṛitvijaṃ.
hōtāraṃ ratnadhātamaṃ.

Sāmavēdaḥ -

ōṃ agna āyāhi vītayē gṛiṇānō havyadātayē.
nihōtā satsi barhiṣi.

Atharvaṇavēdaḥ

ōṃ śannō dēvīrabhiṣṭayē āpō bhavantu pītayē.
śaṃ yōḥ abhisravantu naḥ.

śrautasūtraṃ -	athātō darśapūrṇamāsau vyākhyāsyāmaḥ
sūtraḥ -	athaitasya samāmnāyasya.
niruktaṃ-	samāmnāya samāmnātaḥ.
chandaḥ-	mayarasatajabhanalaga sammitaṃ..
nighaṇṭuḥ-	gauḥ gmā jmā kṣmā.
jyōtiṣya-	pañcasamvatsaramayaṃ.
śikṣā-	ata śikṣāṃ pravakṣyāmi.
vyākaraṇaṃ -	vṛiddhirātaic.
smṛiti-	yōgīśvaraṃ yājñavalkyaṃ.
karmamīmāmsā-	athātō dharmaṃ vyākhyāsyāmaḥ.
pūrvamīmāmsā-	athātō dharmajijñāsā.
uttaramīmāmsā-	ōṃ ōṃ athātō brahmajijñāsā ōṃ.

mahābhārataṃ -

nārāyaṇaṃ suraguruṃ jagadēkanāthaṃ
bhaktapriyaṃ sakalalōkanamaskṛitaṃ ca.
traiguṇyavarjitamajaṃ vibhumādyamīṣaṃ
vandē bhavaghnamamarāsurasiddhavandyaṃ..

nārāyaṇaṃ namaskṛitya naraṃ caiva narōttamaṃ.
dēvīṃ sarasvatīṃ vyāsaṃ tatō jayamudīrayēt..

bhāgavata -

ōṃ janmādyasya yatō'nvayāditarataścārthēṣvabhijñaḥ svarāṭ
tēnē brahmahṛidā ya ādikavayē muhyanti yaṃ sūrayaḥ.
tējōvārimṛitāṃ yatā vinimayō yatra trisargō mṛiṣā
dhāmnā svēna sadā nirastakuhakaṃ satyaṃ paraṃ dhīmahi..

brahmasūtrabhāṣya

nārāyaṇaṃ guṇaiḥsarvairudīrṇaṃ dōṣavarjitaṃ.
jñēyaṃ gamyaṃ gurūmścāpi natvā sūtrārtha ucyatē..

anubhāṣya-

namō namō'śēṣadōṣadūra pūrṇaguṇātmanē.
viriñciśarvapūrvēḍyavandyāya śrīvarāya tē..)

ōṃ tacchamyōrāvṛiṇīmahē. gātuṃ yajñāya.
gātuṃ yajñapatayē. daivīḥ svastirastu naḥ.
svastirmānuṣēbhyaḥ. ūrdhvaṃ jigātu bhēṣajaṃ.
śaṃ nō astu dvipatē. śaṃ catuṣpatē.

ōṃ namō brahmaṇē namō astvagnayē
namaḥ pṛithivyai nama ōṣadhībhyaḥ.
namō vācē namō vācaspatayē
namō viṣṇavē mahatē karōmi.. *iti triḥ.*

ōṃ śantiḥ śantiḥ śantiḥ..

"ōṃ vṛiṣṭirasi vṛiśca mē pāpmānamṛitātsatyamupāgāṃ."

iti jalaṃ spṛiśēt.

pūrvābhimukhaḥ tarppaṇaṃ kuryāt.

Dēvatarpaṇaṃ

1. bramhādayō yē dēvā:tān dēvān tarpayāmi
2. sarvān dēvagaṇān tarpayāmi
3. sarvā dēvapatnīḥ tarpayāmi
4. sarvān dēvaputrān tarpayāmi
5. sarvān dēvapautrān tarpayāmi
6. sarvān dēvaprapautrān tarpayāmi
7. ōṃ bhūr dēvān tarpayāmi
8. ōṃ bhuvardēvān tarpayāmi
9. ōṃ suvardēvān tarpayāmi
10. ōṃ bhūrbhuva suvardēvān tarpayāmi

Ṛiṣi tarpaṇaṃ

kṛiṣṇadvaipāyanādayō yē ṛiṣaya tān ṛiṣīn tarpayāmi

1. sarvān ṛiṣīn tarpayāmi
2. sarvān ṛiṣigaṇān tarpayāmi
3. sarvā ṛiṣipatnīḥ tarpayāmi
4. sarvān ṛiṣiputrān tarpayāmi
5. sarvān ṛiṣipautrān tarpayāmi
6. sarvān ṛiṣiprapautrān tarpayāmi
7. oṃ bhū: ṛiṣīn tarpayāmi
8. oṃ bhuva ṛiṣīn tarpayāmi
9. oṃ suva ṛiṣīn tarpayāmi
10. oṃ bhūrbhuva suva ṛiṣīn tarpayāmi

prajāpatiṃ kāṇḍariṣiṃ tarpayāmi
sōmaṃ kāṇḍariṣiṃ tarpayāmi.
agniṃ kāṇḍariṣiṃ tarpayāmi
visvān dēvān kāṇḍariṣēn tarpayāmi.
sāṁhitī dēvatā upaniṣadaṃ tarpayāmi
yājñikīrdēvatā upaniṣadaṃ tarpayāmi.
vāruṇīr dēvatā upaniṣadaṃ tarpayāmi
brahmāṇaṃ svayambhuvaṃ tarpayāmi.
satasaspatiṃ tarpayāmi.

Pitṛ-tarpaṇaṃ

sōma pitrumān yamō'ṅgirasvān agniṣvāttā agnikavyavāhanādayō yē pitara:. tān pitrun tarpayāmi

1. sarvān pitrūn tarpayāmi
2. sarvān pitrugaṇān tarpayāmi.
3. sarvā pitru patnīḥ tarpayāmi.
4. sarvān pitruputrān tarpayāmi
5. sarvān pitrupautrān tarpayāmi.
6. sarvān pitruprapautrān tarpayāmi
7. bhū: pitrūn tarpayāmi.
8. bhuva pitrūn tarpayāmi.
9. suva pitrūn tarpayāmi.
10. bhūrbhuva suva pitrūn tarpayāmi.

idam pitṛ-tarpaṇaṃ jīvatpitṛikāṇāmapi. svasvapitṛi-pitāmahāditarpaṇaṃ ajīvatpitṛikāṇāmēva ṛigvēdīyavat.

Pitṛ-tarpaṇaṃ

apasavyēna aṅguṣṭhamūlēna tarpayēt.

asmat pitaraṃ .... śarmāṇaṃ ...... gōtraṃ vasvantargata bhāratīramaṇa mukhyaprāṇāntargata pradyumnaṃ svadhā namaḥ ....tarpayāmi. tarpayāmi. tarpayāmi.

asmat pitāmahaṃ ..... śarmāṇaṃ ..... gōtraṃ rudrāntargata bhāratīramaṇa mukhyaprāṇāntargata saṅkarṣaṇaṃ svadhā namaḥ. ....tarpayāmi. tarpayāmi. tarpayāmi.

asmat prapitāmahaṃ .... śarmāṇaṃ ..... gōtraṃ ādityāntargata bhāratīramaṇa mukhyaprāṇāntargata vāsudēvaṃ svadhā namaḥ ....tarpayāmi. tarpayāmi. tarpayāmi

asmanmātaraṃ .... abhidhāṃ .... gōtrāṃ
vasvanta... bhā.mukhya... pradyumnaṃ....

asmatpitāmahīṃ .... abhidhāṃ .... gōtrāṃ
rudrānta... bhā.mukhya... saṅkarṣaṇaṃ....

asmatprapitāmahīṃ........ abhidhāṃ .... gōtrāṃ
ādityā... bhā.mukhya... vāsudēvaṃ....

asmatsāpatnamātaraṃ..... abhidhāṃ .... gōtrāṃ
vasvanta... bhā.mukhya... pradyumnaṃ....

asmanmātāmahaṃ ...... śarmāṇaṃ ...... gōtraṃ
vasvanta... bhā.mukhya... pradyumnaṃ....

asmanmātuḥ pitāmahaṃ ..... śarmāṇaṃ ..... gōtraṃ
rudrānta... bhā.mukhya... saṅkarṣaṇaṃ....

asmanmātuḥ prapitāmahaṃ .... śarmāṇaṃ ..... gōtraṃ
ādityā.. bhā.mukhya... vāsudēvaṃ....

asmanmātāmahīṃ .... abhidhāṃ .... gōtrāṃ
vasvanta... bhā.mukhya... pradyumnaṃ....

asmanmātuḥ pitāmahīṃ ...... abhidhāṃ ...... gōtrāṃ
rudrānta... bhā.mukhya... saṅkarṣaṇaṃ....

asmanmātuḥ prapitāmahīṃ ..... abhidhāṃ ..... gōtrāṃ
ādityā... bhā.mukhya... vāsudēvaṃ....

asmatpatnīṃ .... abhidhāṃ .... gōtrāṃ
vasvanta... bhā.mukhya... pradyumnaṃ.....

asmatsutaṃ .... śarmāṇaṃ .... gōtraṃ
vasvanta... bhā.mukhya... pradyumnaṃ....

asmadbhrātaraṃ ...... śarmāṇaṃ ...... gōtraṃ
vasvanta... bhā.mukhya... pradyumnaṃ....

asmatpitṛivyaṃ .... śarmāṇaṃ ...... gōtraṃ
vasvanta... bhā.mukhya... pradyumnaṃ....

asmanmātulaṃ .... śarmāṇaṃ .... gōtraṃ
vasvanta... bhā.mukhya... pradyumnaṃ....

asmat duhitaraṃ (sabhartukāṃ sasutāṃ).... abhidhāṃ
... gōtrāṃ vasvanta... bhā.mukhya... pradyumnaṃ....

asmat bhaginīṃ .... abhidhāṃ .... gōtrāṃ
vasvantarkata... bhā.mukhya... pradyumnaṃ...

asmatpitṛiṣvasāraṃ .... abhidhāṃ .... gōtrāṃ
vasvanta... bhā.mukhya... pradyumnaṃ....

asmanmātṛiṣvasāraṃ ...... abhidhāṃ .... gōtrāṃ vasvanta.
bhā.mukhya... pradyumnaṃ....

asmat śvaśuraṃ .... śarmāṇaṃ .... gōtraṃ
vasvanta... bhā.mukhya... pradyumnaṃ....

asmat guruṃ .... śarmāṇaṃ .... gōtraṃ
vasvanta... bhā.mukhya... pradyumnaṃ....

asmadācāryaṃ .... śarmāṇaṃ .... gōtrāṃ
vasvantargata... bhā.mukhya... pradyumnaṃ....

yē kē cāsmatkulē jātā aputrā gōtriṇō mṛitāḥ.
tē gṛihṇantu mayā dattaṃ sūtraniṣpīḍanōdakaṃ.

"yasya smṛityā... "

anēna brahmayajñāṅgatarpaṇēna śrīmajjanārdana vāsudēvaḥ prīyatāṃ.

.. Śrī Kṛiṣṇārpaṇamastu ..

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|| Sri: ||

POOJA RAHASYA

1. NARAYANAMANTRA JAPA

Narayanamantra japa should be done before performing the pooja.

Many do not perform Pooja to Srihari. Those who perform it, do it mechanically and complete the Pooja. For some, performing pooja is an inevitable job. Some are indifferent while doing Pooja. Number of people performing Pooja with devotion (Bhakti) is few.

Some times when persons with some faith in God desire to do the Pooja they are unable to focus and concentrate. Performing Pooja without Bhakti, with an insincere heart or unfocussed mind will not yield any reward. To get some benefit, Pooja should be performed with at least minimum devotion.

Performing Pooja without Bhakti and interest is improper and is a wrong deed. This is not useful and is also harmful. Narayana mantra Japa has been devised to induce devotion.

Narayana Mantra is the origin for all mantras. There is no other mantra which is equal to this mantra.

Whoever chants this mantra with devotion is certain to be freed from earthly bonds. As one is chanting Narayana mantra, he should meditate on Srihari all the time and without break even for a fraction of a second and think as follows:

1. Srihari is not dependent on any one; He is not affected by blemishes and is free from all defects (Sat). He is the embodiment of knowledge (Chit); He is full of bliss (Ananda). He is my Lord and Lord for one and all (Atma).

2. He is superior to Goddess Lakshmi and Lord Brahma by countless times. He is the possessor of innumerable attributes, forms, and activities. He is the great Lord who is the giver of creation (Srushti) destruction (Samhara), existence (Sthiti) – sustenance (Niyamana) knowledge (Jnana) - ignorance (Ajnana), and bondage (Bandhana) - liberation (Moksha).

3. He is superior to all inanimate substances and also all animate souls which have bondage and liberation. He is independent. He gives existence to all. He is the controller of everyone. He is the motivator. He is present in Ramaa, Brahma and other devataas and carries out all their activities.

4. Beginning from a small speck, He pervades in the entire universe the enclosure that surrounds it and the infinite space; He is the great benefactor of all Jivas from the beginningless period until the endless period. He is the well wisher for all. He is very great. He is worthy of adoration through all activities. He is the indweller in our Guru and also in all other Gurus and Deities. He hears our difficulties and is very sympathetic. He is the protector and liberator for those who surrender to Him. The benefits received by us from Him are infinite.

Meditating thus, visualize image of Bimbaroopi Srihari (Vaasanamaya roopa) and the (peetha) Avarana devatas in our mind

It should not be understood that this mental image (Vaasanamaya roopa) is God. In this image meditate Vayu deva, and Lakshmi Devi and invoke the, spiritual intelligent form (chinmaya roopi – embodiment of supreme spirit) of Srihari in them and worship. Meditate on the handsome roopa of Srihari. This type of thought gives devotion towards Srihari.

2. KARASHUDDHI

"Yam (यम्)" is Vayu Beeja; "ram (रम्)" is Agni Beeja; and "vam (वम्)". is Varuna Beeja. Chant these mantras and touch each of the parts, Viz., the mid – palm, its back, wrists, forearm in the front and backside, joints in the hands and fingers of both the hands, right and left side of both the the hands mutually with the two hands. Then, imagine that Srihari, the indweller in Vayu Deva, Varuna Deva and Agni Deva, purifies our hands.

Chant "Yam (यम्)" and touch the wrists;

Chant "Ram (रम्) "and touch the forearm;

Chant "Vam (वम्)" and touch the elbow;

Chant "Yam (यम्)" and touch the joints of the hands;

Chant "Ram (रम्) "and touch the backside of the hands;

Chant "Vam (वम्)"and touch the sides of the forearm.

3. PAPA PURUSHA VISARJANA
(GETTING RID OF THE EVIL PERSON IN US)

Reflect on our sins and the papapurusha:

Bimbaroopi Paramatma resides in our heart (Hrudayakamala). Bring this Bimbaroopi through the Sushumna nadi to our head and seat Him on the lotus (kamala) in our head. Then perform Papapurusha Visarjana.

A Presiding Demon (Abhimani daitya) is present in every one of us making us commit all the sins. He is the evil person (Papa Purusha). We are not doing just one or two or hundreds or thousands or lakhs and lakhs of sins but crores and crores of sins everyday and we continue to do them.

Some of the sins we make are:

1. Abusing Srihari;
2. Deceiving God;
3. Ignoring Deities;
4. Abandoning the Guru;
5. Abusing the Guru;
6. Abusing the shastras;
7. Abandoning the Mantras;
8. Disregard to Guru;
9. Making fun of Guru;
10. Challenging the Guru and addressing him disrespectfully;
11. Not giving due respects to Gurus and elders by standing up when they come;
12. Getting seated on par with Gurus and Elders;
13. Killing the child;
14. Listening to abuses of good people;
15. Killing a woman;
16. Aborting a child;
17. Killing the father;
18. Killing the mother;
19. Making love to women belonging to lower caste;
20. Desiring other women;
21. Getting money from sinners;
22. Betraying Brahmins;
23. Showing disrespect to Brahmins;
24. Hating Brahmins;
25. Not listening to elders;
26. Cruelty;
27. Reading literature which opposes shastras;
28. Wasting time;
29. Abandoning Practice of the correct Shastras;
30. Jealousy;
31. Making friends with persons who do not accept the existence of God;
32. Making friends with persons who are not Vishnu Bhakthas;
33. Praising wicked people;
34. Being impatient;
35. Not performing pooja because of laziness;
36. Being vain;
37. Listening to the greatness of Srihari with indifference;
38. Gossiping while a discourse is going on;
39. Deception;
40. Not doing Sandhyavandana;
41. Eating food on Ekadashi day;
42. Eating food which is not offered to Srihari as Naivedya;
43. Being harsh;
44. Eating prohibited food;
45. Spreading rumors;
46. Eating along with unsuitable person in the same batch;
47. Killing harmless animals;
48. Murder;
49. Tormenting helpless animals;
50. Stealing;
51. Earning money by unlawful methods;
52. Duplicity;
53. Saying no to do anything, although it is feasible;
54. Mercilessness;
55. Not returning loans;

56. Deriving pleasure;
57. Seeing things which should not be seen;
58. Cheating;
59. Hearing things which should not be heard;
60. Adultery;
61. Not parting food with others;
62. Consuming liquor;
63. Behaving as if you do not have anything;
64. Being ungrateful;
65. Carrying tales about others;
66. Insulting others;
67. Not keeping ones words;
68. Ruining another man's life;

These sins are described as (i) very heinous sins (Athi sumahapataka), (ii) very dreadful sins (sumahapataka), (iii) atrocious sins (Mahapataka), and (iv) subsidiary sins (upapataka - not that heinous sin).

Sufferings and miseries in this life, being born as animals, birds, insects, trees and plants in the next birth, going to hell, dreadful hell, dark and dirty hell (tamas), and andanthamas (one of the 21 hells) etc are the result of all such sins.

It must be realized that there is no possibility that fearful and the most severe sins will be driven away by performing this papa purusha visarjana. However, when one with the proper knowledge that Srihari is Supreme and with complete faith in His Supremacy surrenders totally and repents sincerely and takes a vow with devotion that he will not repeat these sins, then there is a chance that severe sins like Brahmahatya and other doshas are wiped out.

"Brahmahatya sheeraskam ca...." The asura who controls and motivates to do the sins is the papapurusha. Brahmahatya sin is his head. Sin as a result of stealing of Gold is his hands. Consuming alcohol is his heart. Desiring his Guru's wife are his two thighs. Friendship with persons doing these four paatakas, namely, Atisumahapaataka, sumahapaataka, mahapaataka and upapaataka are his legs. All his limbs are sins (Patakaas). Each of his hair is these upapaatakas. Each of his limbs is a paataka. He has a red moustache and red eyes. He holds a sword and a shield in his hands. Think that such a devil exists on the left side of our Stomach.

Drag this devil and bring him to the navel (Nabhi) where there is a hexagon shaped figure of vayu mandala. God Vayu is present in the Vayu mandala. In that Vayu deva Bhagavan Pradyumna is present holding the bow called "Sharnga (शार्ङ्ग)" in his hands along with Arrow, Chakra and Shankha. His hue is blue. He is the indweller of Vayu. He is known by the beejakshara "yam (यम्)".

Meditate on this form of God and chant the mantra "Om yam om (ओं यम् ओं)" six times. Contemplate that this form of Pradyumna blows air and dries and shrinks the Papapurusha.

Then bring the devil papapurusha to the heart (Hrudaya) where there is a triangular shaped Agni mandala. The deity Agni is present in the Agni mandala. In that Agni deva Bhagavan Sankarshana holds a pestle, yoke, shankha and chakra. His color is red. He is the indweller of Agni. He is known by the beejakshara "ram (रम्)"

Then chant the Beejakshara mantra "Om ram om (ओं रम् ओं)" 12 times and pray to Lord Shankharshana to burn this papapurusha and reduce him to ashes with Agni.

Then, exhale papapurusha who is thus reduced to ashes through the left nostril. Perform Achamana touching the right ear.

Then keep the right hand on the head. There is a circular shaped varuna mandala. Varuna deva is present in this Varuna mandala. In that Varuna Deva Lord Vasudeva is present holding the Shankha Chakra, Padma and Gadha. He is known by the Varuna Beejashara "Vam (वम्)". Chant this Varuna Beejakshara mantra "Om Vam om (ॐ वम् ओं)" twenty four times and pray to Him to pacify our body by pouring Amruso rain (rain of Nectar). Then bring the God, who has been placed on the head, back to the heart and seat Him there.

4. TATTVANYASA

Tattvanyasa means inviting the tattvaabhimani Devatas like Brahma, Vayu, Rudra Agni and others to be present in the respective parts of our body which they control. This is done before and after we perform a Japa of a sacred mantra like Gayatri Mantra or Narayana Mantra or Krishna Mantra etc. Tattvanyasa and Matrukanyasa are essential to ensure that the Japa Mantra attains its full potential and yields the desired results.

Perform pranaayama three times chanting the Moola Mantra "Om Om Namo Narayanaya Om". The Vyahruthi mantras Bhu:, Bhuva:, Sva:, Bhurbhuvasva: and Satyam, describe the five forms (roopas) of Srihari, namely, Aniruddha, Pradyumna, Sankarshana, Vasudeva and Narayana. These five roopas are the indwellers of Agni, Vayu, Aditya, Prajapathy and Satya. Meditate upon these five roopas with devotion and know that they are present in the respective places as explained below:

Chant the mantra "Om Bhu: Agniyaatmanae....." and think that Aniruddha who is the indweller in Agni is present in the Heart and touch the chest;

Chant the mantra "OmBhuva: vaayavaatmane..... "and think that Pradyumna who is the indweller in Vayu is present in the head and touch the crown of the head;

Chant the mantra "Om Suva: Suryaatmanae....." and think that Sankarshana who is the indweller in Aditya is present in the tuft (Shikha) and touch the tied lock of hair in the head;

Chant the mantra "Om Bhur Bhuvasuva: Prajaapatyaatmane ....." and think that Vasudeva who is the indweller in Prajapati is present in the armor and cross the hands in front of the chest;

Chant the mantra "Om Satyaatmanae ....." and think that Narayana who is the indweller in Satya is present in the Weapon and snap the thumb and the middle finger together successively in all directions beginning from the East so that a clicking sound is heard.

"Pradhaanopamavarnaani....." Think that the Rishi (Paramatma) who is the indweller in these Tattvamantraas is in our heart and touch the head; Gayatri is the meter (Chandas) for this mantra; thinking thus, touch the face. Think that Narayaana is in the heart. Meditate thus.

Imagine that Srihari is in the center of the heart; The twelve Devataas (from Shakti to Kaala) are only other forms of Lakshminarayana and Purusha is the form of Brahma and Vayu; they have the same color as that of Srihari and are around Him offering Salutations with folded hands.

Think "Inspired by Narayana who is the indweller in these Tattvas I am doing this Tattvanyaasa with the one and only purpose of pleasing Srihari".

Chant the following twelve mantras starting from "Om Paraaya Shaktiatmane Lakshminaraayanaabhyaam Nama: "to "Om Paraaya Kaalaatmane Lakshminaraayanaabhyaam Nama:" and the Mantra "Om Paraaya Purushaatmane Brahma Vayubhyaam Nama:"; imagine that these twelve Devatas are present in the various places around the Chest in the clockwise direction in the form of a garland; touch those places around the chest.

Chant the mantra "Om Avyaktatmane Brahmaani ...." Offer Namaskaras to Srihari who is the supreme ordainer of the Avyaktatattva; remember the presence of Saraswati and Bharati who

are the presiding deities of the Avyakta tattva and touch the right shoulder.

Chant the mantra "Om Mahadaatmane Brahma....' Offer Namaskaras to Srihari who is the supreme ordainer of the Mahat tattva; remember the presence of Brahma and Vayu who are the presiding Deities of the Mahattattva and touch the left Shoulder;

Chant the mantra "Om Ahankaaraatmane Garuda...." Offer Namaskaras to Srihari who is the supreme ordainer of the Ahankaara tattva; remember the presence of Garuda, Sesha and Rudra who are the presiding Deities of the Ahankaara tattva and touch the right thigh;

Chant the mantra "Om Mana aatmane Skande...." Offer Namaskaras to Srihari who is the supreme ordainer of the Mana tattva; remember the presence of Skanda and Indra who are the presiding Deities of the Mana tattva and touch the left thigh.

Remembering the presence of the five "Jnanendriyas":

Meditate on the Digdevataas who are the presiding deities of the ear in the right thumb; Offer Pranaams to Paramaatma who is the supreme master for this Tattva.

Meditate on Vayu Deva who is the presiding deity of the skin in the right forefinger; Offer Pranaams to Paramaatma who is the supreme master for this Tattva.

Meditate on Surya who is the presiding deity of the eyes in the right middle finger; Offer Pranaams to Paramaatma who is the supreme master for this Tattva.

Meditate on Varuna Deva who is the presiding deity of the tongue in the right ring finger; Offer Pranaams to Paramaatma who is the supreme master for this Tattva.

Meditate on Asvini Devataas who are the presiding deities of the nose in the right little finger; Offer Pranaams to Paramaatma who is the supreme master for this Tattva.

Remembering the presence of the five "Karmendriyas"

Meditate on Agni who is the presiding deity of the speech in the left thumb; Offer Pranaams to Paramaatma who is the supreme master for this Tattva.

Meditate on Daksha who is the presiding deity of the hands in the left forefinger; Offer Pranaams to Paramaatma who is the supreme master for this Tattva.

Meditate on Jayanta who is the presiding deity of the foot in the left middle finger; Offer Pranaams to Paramaatma who is the supreme master for this Tattva.

Meditate on Mitra who is the presiding deity of the anus (excretory organ) in the left ring finger; Offer Pranaams to Paramaatma who is the aupreme master for this Tattva.

Meditate on Mana who is the presiding deity of the reproductive organ in the left little finger; Offer Pranaams to Paramaatma who is the supreme master for this Tattva.

Remembering the presence of the five "Tanmaatras"

Meditate on Bruhaspati who is the presiding deity of the Sound (Shabda) in the big toe of the right leg; Offer Pranaams to Paramaatma who is the master for this Tattva.

Meditate on Apaana who is the presiding deity of the touch (Sparsha) in the second toe of the right leg; Offer Pranaams to Paramaatma who is the master for this Tattva.

Meditate on Vyaana who is the presiding deity of the appearance (Roopa) in the middle toe of the right leg; Offer Pranaams to Paramaatma who is the supreme master for this Tattva.

Meditate on Udaana who is the presiding deity of the taste (Rasa) in the fourth toe of the right leg; Offer Pranaams to Paramaatma who is the supreme master for this Tattva.

Meditate on Samaana who is the presiding deity of the smell (Gandha) in the little toe of the right leg; Offer Pranaams to Paramaatma who is the supreme master for this Tattva.

Remembering the presence of the five "Mahabhutas"

Meditate on Mahaganapati who is the presiding deity of the space (Aakaasha) in the great toe of the left leg; Offer Pranaams to Paramaatma who is the supreme master for this Tattva.

Meditate on Pravahavaayu who is the presiding deity of the air (Vayu) in the second toe of the left leg; Offer Pranaams to Paramaatma who is the supreme master for this Tattva.

Meditate on Agni who is the presiding deity of the glow in the fire (Teja) in the middle toe of the left leg; Offer Pranaams to Paramaatma who is the supreme master for this Tattva.

Meditate on Varuna who is the presiding deity of water (Jala) the fourth toe of the left leg; Offer Pranaams to Paramaatma who is the supreme master for this Tattva.

Meditate on Sainaischara who is the presiding deity of the earth (Pruthvi) in the little toe of the left leg; Offer Pranaams to Paramaatma who is the supreme master for this Tattva .

Thus, by performing this Tattvanyaasa, May Sri Narayana who is the indweller in all the Tattvaas be pleased.

"TATTVA" CHINTANA
(THOUGHTS ABOUT THE TATTVAS)

The universe is filled with a number of primary substances - elements which are called "Tattvas" from which everything else like Earth (Boomi), Water, Fire (Agni), Air (Vayu), Ether (Akaasha) etc. are formed. In a sense, the collection of these elements (Tattvas) is the universe.

All the tattvas of the Universe (Brahmanda) exist in this physical frame (Pindanda). When these tattvas take a form different parts of the body are created.

The shape obtained when these tattvas are housed in the different parts of the physical frame is called "Deha (Body)".

As a result, the Tattvaabhimani Devataas controlling these elements outside also pervade the entire body.

Our existence depends on their support. Their stimulation (Prerana) is necessary for our progress. They are the best among the deities. We are poor and weak common people.

Their grace is our prosperity (Sowbhagya). Remembering them is our good fortune (Punya). We are indebted to these deities for ever.

There is gradation (Taratamya) among these deities who control those tattvas. Lakshmi Devi is superior to all other deities. Next are Brahma and Vayu. Others respectively are Saraswati, Bharati, Garuda, Sesha and Rudra etc.

These deities pervade the respective tattvas which are assigned to them. They have powers which surpass all our imagination (achintya Shakti). They possess crores and crores of virtues.

However, they depend solely on Bhagavan. They are devotees of Srihari. They are appointed by Srihari. They are commanders of the respective tattvas given to them by Srihari. (These devatas have control of the respective tattvas given to them by Srihari); hence, they rule these elements.

In all these deities, Srihari's infinite presence is there. When these devatas are in Heaven and other lokas a certain amount of demonical presence (Asura Aavesha) and ignorance will be there. These qualities will not be to the same extent when they are indwellers in these elements as tattvabhimani Devatas.

All these deities are all knowing and all powerful. These Deities possess crores and crores of more virtues than what we have. They are far superior to us.

These tattvabhimani devatas are commanded, established, and motivated by Srihari and other devatas who are superior among them. These tattvabhimani devatas reside within us and make us do everything and control our actions.

These devataas who motivate us to do all our acts earn much more virtue (Punya) when compared with the amount of virtue (Punya) we get for doing those acts.

It is obligatory on our part to remember these tattvas and their respective controlling deities who possess the above said greatness and the supreme all powerful Srihari who ordains them.

When performing this Tattvanyasa we remember all these Devatas, meditate upon them with devotion, offer our pranams and prayers to them and, as a result, get their blessings.

By performing Tattvanyaasa, Srihari and other deities guide us at every moment and help us move forward along the righteous path. Hence, performing Sadhana and attaining Moksha becomes easy.

These elements (tattvas) are as follows:

The substances which are necessary for our living are included in the first twelve tattvas. These are Shakthi (Energy), Prathishta (strength), Samvidh (intellect), Spurthi (Vision), Pravruthi (behaviour), Kala (fine arts), Vidya (knowledge), Mathi (sense), Niyathi (fortune), Maya (deceit), and Kaala (time) are the eleven elements. For these elements Sri and Hari are the two masters.

Purusha is the twelfth element for which Brahma and Vayu are the presiding deities (All devataas).

Srihari is the indweller for all the twenty four presiding deities of Prakruthi, Mahat tattva, Ahankaara tattva, Manas, the five organs of perception (Pancha Jnanendriya – Ear, skin, eye, tongue, and nose), the five organs of action (Pancha Karmendriya – mouth, hand, leg, excretory organ and procreative organ), Pancha Thanmaatra

(Shabdha, Sparsha, Roopa, Rasa, and Gandha), Pancha Mahabhutaas (Akaasha, Air, Fire, Water, and Earth). He is the master for all of them.

Establishing these deities in our body in each and every limb, recognizing their help and prostrating before them is "Tattvanyasa".

"Om paraaya avyakthaathmane Brahmanee Bharatheebyam namah (ॐ पराय अव्यक्तात्मने ब्रह्माणीभारतिभ्यां नमः)" is the mantra for tattvanyasa. "Paraaya (पराय)" is supreme; "Avyaktha (अव्यक्त)" means the avyaktha thatva; "Aathmane (आत्मने)" means to Srihari who is the ordainer; "Namah (नमः)" means Namaskaara; The two words "Brahmaani (ब्रह्माणी)" and "Bharati (भारति)" refer to the presiding deities of the avyakta tattva. We have to utter their names to remember them. Although it seems that there is a grammatical error between "Paraaya avaykththathmane" which is masculine in gender, singular and "Brahmani" and "Bharati" are feminine and dual, there is no harm in doing so.

5. MATRUKANYASA

Perform Matrukanyasa next.

Perform pranaayama three times chanting the Moola Mantra "Om Om Namo Narayanaya Om". The Vyahruthi mantras Bhu:, Bhuva:, Swa: Bhurbhuvasvah and Satyam, describe the five forms (roopas) of Srihari, namely, Aniruddha, Pradyumna, Sankarshana, Vasudeva and Narayana. These five roopas are the indwellers of Agni, Vayu, Aditya, Prajapathy and Satya. Meditate upon these five roopas with devotion and know that they are present in the respective places as explained below:

Chant the mantra "Om Bhu: Agniyaatmanae....." and think that Aniruddha who is the indweller in Agni is present in the Heart and touch the chest;

Chant the mantra "OmBhuva: Vaayavaatmane..... "and think that Pradyumna who is the indweller in Vayu is present in the head and touch the crown of the head;

Chant the mantra "Om Suva: Suryaatmanae....." and think that Sankarshana who is the indweller in Aditya is present in the tuft (Shika) and touch the tied lock of hair in the head;

Chant the mantra "Om Bhur Bhuvasuva: Prajaapatyaatmane ... and think that Vasudeva who is the indweller in Prajapati is present in the armor and cross the hands in front of the chest;

Chant the mantra "Om Satyaatmanae ....." and think that Narayana who is the indweller in Satya is present in the Weapon and snap the thumb and the middle finger together successively in all directions beginning from the East so that a clicking sound is heard.

Think that the Rishi (Paramatma) who is the indweller in these Matruka mantraas is in our heart and touch the head; Gayatri is the meter (Chandas) for this mantra; thinking thus touch the face. Think that the Roopas Aja and others are none other than Narayaana Himself is in the heart. Meditate thus.

"Taadrugrupaasca.....". Out of the fifty Roopas of Aja and Ananda three Roopas are holding a Weapon (Tanka), a sacred stick (Danda) and a Bow (Dhanush) in the left hand; they are displaying the Jnaana Mudra in the right hand. All other roopas are displaying the Jnaana Mudra in the right hand and Abhaya Mudra in the left hand.

Think "I am doing this Matrukanyaasa as motivated by Srihari with the one and only purpose of pleasing Srihari".

While performing Matrukanyaasa, meditate on each form (Roopa) from Aja onwards and establish them in the various parts of the body such as head, mouth, eye etc. Imagine the presence of various roopas in these parts and touch the parts when possible as stated below, otherwise, just imagine the presence of the roopas.

1. 1) Om Am Ajaaya Nama: (touch the head)
   2) Om Aam Aanandaaya Nama: (mouth)
   3) Om Im Indraaya Nama: (Right Eye)
   4) Om Eem Eeshaanaaya Nama: (left Eye)
   5) Om Um Ugraaya Nama: (Right ear)
   6) Om Oom Oorjaaya Nama: (Left ear)
   7) Om Rum Rutamabaraaya nama: (Right nostril)
   8) Om Ruum Ruughaaya Nama: (left Nostril)
   9) Om Lrum Lrushaya Nama: (Right cheek)
   10) Om Lrum Lrujaye Nama: (Left cheek)
   11) Om Em Ekatmane Nama: (upper lip)
   12) Om Eam Eeraaya Nama: (lower lip)
   13) Om Om Ojobhrute Nama: (upper row of teeth)
   14) Om Aum Aaurasaaya Nama: (lower row of teeth)
   15) Om Am Antaaya Nama: (Crown of head)
   16) Om A: Aardhagarbhaaya nama: (mouth)
2. Touch the four joints of the right hand (Shoulder, elbow, wrist, beginning of the finger joints) and tip of the fingers chanting the mantras from "Om Kam Kapilaaya Nama: to Om Gnam Gnang Saaraaya Nama:"
3. Touch the four joints of the left hand (Shoulder, elbow, wrist, beginning of the finger joints) and tip of the fingers chanting the mantras from "Om Cam Carvaangaaya Nam: to Om Jnam Jnamaaya Nama:"
4. Touch the four joints of the right leg (Thigh joint, knee, ankle, beginning of the toes) and tip of the toes chanting the mantras from "Om tam Tankine Nama: to Om Nam Naatmane Nam:"

5. Touch the four joints of the left leg (Thigh joint, knee, ankle beginning of the toes) and tip of the toes chanting the mantras from "Om tam Taaraaya Nama: to Om Nam Namyaaya Nama:"

6. Om Pam Paraaya Nama: (Touch the right side of the abdomen);

Om Pham Phaline Nama: (Touch the left side of the abdomen);

Om Bam Baline Nama: (Touch the back side; when it is not possible to touch, then mentally think that you have touched it);

Om Bham Bhagaaya Nama: (Mentally imagine the presence of Bhaga in the reproductive organs);

Om Mam Manave Nama: (Touch the belly, above the Nabhi);

Om Yam Yagnaaya Nama: (Mentally imagine the presence of Yagna in the heart);

Om Ram Raamaaya Nama: (Touch the skin);

Om Lam Lakshmipathaye Nama: (Mentally imagine the presence of Lakshmipati in the feeling of touch in the Skin);

Om Vam Varaaya Nama: (Mentally imagine that Vara is present in the flesh);

Om Sham Shaantasamvide Nama: (Mentally imagine the presence of Shaantasamvidh blood);

Om Sham Shadgunaatmane Nama: (Touch the abdomen);

Om Sam Saaraatmane Nama: (Mentally imagine the presence of Saaraatma in the (core of the) bone marrow);

Om Ham Hamsaaya Nama: (mentally imagine the presence of Hamsa in the bones);

Om Llam Laalukaaya Nama: (Mentally imagine the presence of Laaluka in the Praana);

Om Ksham Lakshninrusimhaaya Nama: (Mentally imagine the presence of Lakshminrusimha in the soul);

Thus, by performing this Matrukanyaasa, May Aja and other forms of Narayana be pleased.

All the substances that we use in life are means for serving Srihari. Likewise, the knowledge that all the letters of the alphabet are tools meant to praise the greatness of Srihari and to take pleasure in it is inevitable.

The alphabets "Aa", "Aaa" etc. describe the form of Vishnu "Aja", Aananda" etc. Within each and every alphabet from "Aa" onwards multiple meanings are hidden.

All these are realized only by Rishis. Only when they attain the ultimate stage after sustained yoga practice meanings of the combination of alphabets will flash in the minds.

Each and every letter forms a part of the Japamantra. Different combinations of these letters form different Japamantras. When they become Japamantras we are able to chant them. The power of the sensory organs (Indriyas), the mental prowess required for chanting them and the manner in which these mantras are to be uttered is provided by the Devatas and the Paramatma who is the indweller in those Devataas. The meanings of these mantras should also be known; these are made known to us by the favor of these Devatas and the Paramatma. When these mantras are chanted after knowing their meanings we get devotion. The Devatas are pleased when Japa is performed thus. As a result, we are bestowed with some reward (phala) and we achieve success. All these are the results of the satisfaction attained by the presiding Devatas of these letters. One should realize that we are able to perform the Japa according to the order, permission, blessing, inspiration and command of the Paramatma who is the controller of these letters and varna Devatas. Matrukanyasa is done to get this type of thought.

Knowing that Srihari resides in all the parts of the body and our souls in the form of "Aja", "Aananda", etc. and offering prayers to Him is "Matrukanyasa".

As a result of Tattvanyasa and Matrukanyasa another immense gain is achieved.

The letters from Aa onwards are the property of Srihari. They are His wealth. We cannot claim ownership for these. Hence, we do not have even the slightest right to use them.

In spite of this we employ these alphabets and the abundant words that have been formed by these alphabets in an arbitrary manner.

The reasons behind their use are the evil qualities in us such as selfishness, greed, arrogance, desire, anger, enemity, hatred and jealousy etc. are.

Besides, it is true that we employ the combination of words for our advantage. For example, we use them to praise the elders and Gurus, to glorify the Devatas and to perform the religious rites in yagna and yaaga.

Although this is a good use in the day to day transactions, it is a big offence from the vedic point of view.

Any alphabet or word or sentence expresses only the great qualities of Paramatma; they do not mainly describe the persons dependent on Paramatma like Devatas or Gurus or elders.

Therefore, these sentences and words should be used only to describe Srihari and His greatness and never for any other purpose at any time.

In spite of this, we have not given up their usage; nor can we give up their usage. Hence, great sages devised this Matrukanyasa for rectifying this offence.

By doing this Matrukanyaasa, the severity of the sins that accumulate because of the extravagant usage of the words is minimized.

Everyday a few times or at least once, one should recognize that all these alphabets and words are under the control of Paramatma who is Supreme among the Devatas and the Lord of the alphabets. They demonstrate all His attributes. Not only are they instruments to praise Him one should also think that it is He who gives the capacity to understand their meaning.

One should have this type of thought in tattvanyasa also. As stated earlier, this universe and all the tattvas that are in the body both inside and outside, are under God's control. They belong to the Bhagavan.

When God created they came into existence; and at the time of deluge they were destroyed. When He motivates from inside, the action is successful. They are passive if they are not motivated.

Their existence, strength, pervasiveness, manifestations, various aspects of their behavior, the different consequences are all ordained by Bhagavan. He is the supporter for them; He is the refuge (Protector) for them,

Tattvas are not earned by us; they are not our grandfather's property. Tattvabimani Devatas are not our captives.

We have no power to exercise control over these tattvas at any time. However, we have not given up using them.

Not only do we use them, we also misuse them beyond limit. It appears to us that Bhagavan is looking at all of them silently. That is why He is merciful; His forbearance is like that of an ocean.

None of these substances are ours; nevertheless, these are created out of kindness by God for our sake. For all these things God is the boss.

When we use these substances, we should not forget the supremacy of Srihari over these tattvas and their presiding Devatas. Paramatma is the Lord and controller of these.

"Only because of His grace, I am able to use them". This type of personal reflection (thought) and practice all the time will remove the illusion and destroy the feeling "I am doing; I am enjoying; all these organs of the body, mind (Manas), house, wealth, ornaments, are all mine", etc.

Likewise, pride, attachment and other sinful bonds will be driven out. The bonds around us will be destroyed. Performing tattvanyaasa and matrukanyasa with this thought is essential.

6. PRANAAYAAMA

Perform Pranaayamaa chanting Narayana Mantra. This Pranayama is an excellent devotional practice founded by our ancestors.

In addition, bodily, sensory and mental shortcomings are driven away by Pranaayaama; it enhances the sharpness of the sensory organs.

Pranayama removes the vacillating nature (chanchala) of our mind. Praanaayaama increases confidence, helps in remaining focused, and helps us to be better prepared for Japa and Dhyana.

In addition, it has been established scientifically that Pranayama assists in keeping the blood pure; it prevents constipation

Also, the heart, the lungs and other parts will be healthy and well nourished. Longevity will increase.

According to Shastras, when one does pranayama even for one day he will get rid of all papas (sins).

If one does it continuously for three years he attains remarkable control over his sensory organs. Eating will be less; sleeping also will be less.

Glow in one's appearance (Tejas), divine splendor (Brahmavarchas), physical and mental prowess will increase not only two or three times; it grows one hundred times.

While performing pranayama, meditate upon Vayu Deva who is in our heart (Hrudayakamala) and the Paramatma in the swan form (Hamsaroopi) who is worshipped by Vayu Deva.

During Pranayama, one should be constantly chanting in the mind the japa mantra along with its meaning. We must firmly believe that our inhaling and exhaling are all because of the control exercised on us by Srihari and Vayu deva.

7. ANGANNYASA

Anganyasa follows pranayama. Narayana is the presiding deity for the Narayana Mantra.

Perform Pranayaama chanting Narayana Mantra twelve times.

There are five parts around this. These are Kruddholka, Maholka, Veerolka, Dyuolka and Sahasrolka.

Ulka means fire. The five ulkaas, namely, Kruddholka etc. are the five roopas of Srihari. They burn continuously. They have brilliant appearance.

As proclaimed by Vijayadasaru, these five roopas of Srihari reduce the five spiritual ignorances which are darkness (Tamas), attachment (Moha), great attachment (Mahamoha), ignorance (Tamisra) and large amount of ignorance (Andhantamishra) to ashes by the fire called knowledge (Jnana).

Establish the first three roopas (Kruddholka, Maholka and Veerolka) in the heart, head and the tuft (Shika) respectively; wear the fourth one (Dyuolka) as the protective armor (bhadrakavacha) and visualize the fifth roopa (Sahasrolka) as weapon.

Chant the Mantra "Om Kruddholkaaya..... ."
and touch the chest.
Chant the Mantra "Om Maholakaaya..... ."
and touch the crown of the head.
Chant the mantra "Om Veerolkaaya ...."
and touch the tuft"
Chant the Mantra "Om Dyuolkaaya...."
cross the hands in front of the chest.

Chant the Mantra "Om Sahasrolkaaya..... ." and snap the thumb and the middle finger together successively in all directions beginning from the East so that a clicking sound is heard.

The words "Nama:, Svaha, Vaushat" denote Namaskara. The words "Hum Phat" denotes that the fear from enemies is removed and the enemies are expelled.

PANCHANGULINYAASA

Perform Panchangulinyasa next.

Pray that these five roopas once again are present in the five fingers of the two hands and meditate on them.

Chant the Mantra "Om Kruddholkaaya..... ."
and touch the thumb.
Chant the Manyra "Om Maholakaaya....."
and touch the index finger.
Chant the mantra "Om Veerolkaaya......"
and touch the middle finger.
Chant the Mantra "Om Dyuolkaaya..... ."
and touch the ring finger.
Chant the Mantra "Om Sahasrolkaaya..... . "
and touch the little finger.

This is known as "**Angulinyasa**".

Ashtaanganyaasa is performed next.

Chant the Mantra "Om Om Vishvaaya..... ."; touch the head.

Chant the Mantra "Om Nam Taijasaya....." touch the eyes.

Chant the Mantra "Om Maam Praajnaya..... " touch the nose.

Chant the Mantra "Om Naam Turieyaaya..... ." touch the mouth.

Chant the Mantra "Om Raam Aatmane....." touch the Chest.

Chant the Mantra "Om Yam Antaraatmane..... ." touch the Navel.

Chant the Mantra "Om Naam Paramatmane..... ." Mentally imagine the presence of Paramatma in the tongue.

Chant the Mantra "Om Yam Jnanaatmane..... ." touch the legs.

8. AKHSHARANYASA

Now Aksharanyaasa. All the alphabets (Aksharas) in the mantras disclose the different roopas of Srihari.

Bhagavan's predominant presence is there in these letters.

By uttering these sacred letters (Varnas) in which Srihari is present completely, even impure tongue becomes holy.

Whatever is uttered by our tongue becomes valid (Satya). Boons and curses fructify. With mind filled with the thought of Bhagavan, who is manifest in the mantraaksharaas pray to Him and request Him to be present in each and every part of our body.

When prayers are thus offered to Bhagavan, He will exist within all parts of our body.

The words uttered using our tongue do not become false. When the roopas of the Bhagavan which are described by these letters of the mantras (Mantra Aksharas) pervade all parts of our body, it is purified.

This way a person who chants the mantras assiduously will be an example for others. The ground where such a holy person walks will become a holy land (Kshetra). Substances they touch will become

God's symbols (Moorthy). Whatever they utter will become sacred scriptures. Water in which they bathe will become Teertha. Aksharanyasa is necessary for this purpose.

Angulinyasa is praying to these Akshara devatas to be present in the eight fingers of the two hands. In the eight letters of the Narayana Mantra "Om Namo Narayanaya" the eight roopas, namely, Vishwa, Teijasa, Pragna, Tureeya, Athma, Antarathma, Paramatma and Jnanaatma are described. Ashtangulinyaasa is done as follows:

Leave the thumb and touch the remaining fingers of the right hand chanting the following Mantras from "Om Om Vishwaaya nama: to Om Naam Turiyaaya nama:"

Leave the thumb and touch the remaining fingers of the left hand chanting the Mantras from "Om Ram Aatmane Nama: to Om Yam Jnaanatmane nama:.

These roopas give keeping Jagra, Swapna, Sushupthi, Samadhi, Dehaboga, Atmaboga, Niyamana, and joy of Moksha.

Thus these eight roopas are wholly responsible for the existence, state (avastha) and the transactions we make every day.

9. RISHI, CHANDAS AND OTHERS – DEVATADHYANA

Bhagavan who is the indweller in the Narayana Mantra is the Rishi. Establish Him on the head and offer praanaams with bowed head. The metre (Chandas) for this mantra is Gayatri. Chandas means poetic metre (Shabda roopa) and is present in the tongue. Pray to Ramaa and others who are the presiding deities for Gayatri mantra to be present in the tongue.

The deity for this mantra is Lakshminarayana. Meditating on Him is necessary as He is present in the heart. Offer prayers to Narayana who is residing in our heart.

10. NARAYANAMANTRA DEVATADHYANA

"Udhyatbhaasvaat......' Meditate on Narayana chanting this shloka.

His glow is like that of a rising Sun. Jnana, Aananda, strength (bala), generosity, are the symbols of Narayana.

He has four hands. He holds in them the Chakra (above, on the right hand), Shankha (above, on the left hand), Gada (below, on the left hand), and Padma (below, on the right hand).

He is seated in a golden pedestal embedded with rathnas.

Both Sridevi and Bhudevi who are attracted by the ever fresh Srihari's outstanding elegance and divine grace embrace Him.

All around Him the roopas Kruddholka (8 roopas), Vasudeva and His other 8 roopas, Keshava and other 12 roopas, Matsya and other 12 roopas are present.

Brahma, Vayu, Rudra, Sesha, Garuda, Suparni and likewise Indra and other Devatas along with their consorts are worshipping Him. This is the main roopa of the Narayana Mantra.

In addition to these devatas, eight roopas of Vishwa, Teijasa and others explain the eight aksharas of the Narayana Mantra.

In each of the four hands of the eight roopas Shankha, Chakra, Varamudra, Abhayamudra are there. Offer prayers to these eight roopas who are decorated with beautiful ornaments.

The colors of the first four, that is, Krudhdholka and the other three roopas are the same as that of the moola roopa. The color of Veerolka, that is, the fifth roopa alone is like that of a dark cloud.

Meditate on all these roopas and perform Narayana Mantra Japa with devotion.

11. MEANINGS OF AJA AND OTHER SHABDAS

Aja	One who has no birth (Janma);
Aananda	Full of bliss;
Indra	Master for everyone;
Eesha	Supremely competent;
Ugra	Frightful forwicked;
Oorja	Most powerful;
Rutambhara	One with common knowledge, controller of the real universe;
Rugha	Destroyer of the daityas; one who killed Brahma;
Lrusha	Giver of Joy to Deities;
Lruji	Conquerer of Brahma; One who gave birth to Brahma;
Ekatma	Lord who is supreme among all; Supreme Lord;
Iyra	One who likes Vayu; Giver of bliss to Rudra;
Ojobhrut	One who is competent to defeat all;
Aurasa	One who is present in the heart;
Anta	Annihilator of everyone;
Ardhagarbha	One who is totally satisfied; One who holds Brahma and others in the belly;
Kapila	"ka" –blissful; "pi" – protector of the universe; "la" – destroyer;
Khapati	Master of the sensory organs;
Garudaasana	One who is seated on Garuda;
Gharma	One who possesses a radiant form;
Ngasaara	Supreme among all substances;
Carvanga	One who is handsome;
Chandogamya	One who knows all the sacred scriptures (Vedas)

Janardana	Destroyer of wicked persons
Jhatitari	Destroyer of the enemies
Jnama	Known by Sama Veda
tanki	One who holds the weapon called "Tanka"
thalaka; thakala	Giver of bliss to Rudra and Indra; for whom Rudra is another part (Bhinnaroopa);
daraka	Giver of brightness to Chandra and Agni;
ddhari	One who gives bliss to the liberated souls free from Satva, Raja and Tama gunas;
nnaatma	Blissful roopa; enjoyer of bliss;
taara	One who helps to cross the wordly life (Samaara);
thabha	Giver of knowledge to Brahma;
dandi	Ruler and controller of everyone;
dhanvi	One who holds a bow;
Namya	One who is prayed by everyone;
Para	Possess special attributes; Supreme;
phali	Controller of all types of rewards;
bali	One who has enormous strength;
bhaga	Possessor of six gunas;
Manu	Form of knowledge (Jnana roopi);
Yagna	Revered by all while performing a yaga;
Raama	Limitless joy;
Lakhshmipathi	Master of Lakshmi;
Vara	Supreme among all (sarvottama);
Shaanthasamvit	Filled with bliss; full of knowledge;
Shadguna	Possessor of six gunas;
Saaraatma	Sarvothama; enjoyer of the best things;
Hamsa	Faultless; possessor of all gunas;
Laluka	Giver of joy to Brahma and Indra who are already liberated.

Lakshminarasimha

12. METHOD OF DOING THE JAPA

To get the complete benefit of the Japa, one should have attributes as prescribed in the following shloka:

मन:प्रहर्षणं सौचं मौनं मन्त्रार्थ चिन्तनं ।
अव्यग्रत्व मनालस्यं जप संपत्ति हेतव:

mana:pra~harShaNaM saucaM maunaM mantraartha cintanaM |
avyagratva manaalasyaM japa saMpatti hetava: ||

One should have an ardent desire and spirit to perform the japa There should be no room for undesirable thoughts in the mind. Know the meanings of the mantra before starting the japa. The mind should be focused to perform the japa. Body should be alert and active Success will be achieved only when a person performs japa as stipulated above.

13. RULES TO BE OBSERVED WHILE PERFORMING THE JAPA

1. If some pujya acharya visits while performing the japa, chanting of the japa should be stopped for a few seconds; the acharya should be offered a seat, offered obeisance, and his welfare should be enquired.
2. Do not show one's back to gurus, devotees, temple, ponds or lakes, pupil tree, fire and Sun while performing the japa.
3. Do not talk in complaining tone while performing the japa and maintain total silence.
4. Do not laugh while performing japa.
5. Do not see any object which is not relevant to the japa.
6. Close one's eyes and mentally meditate on the figure of God.
7. No sound should originate from the mouth.
8. Do not touch anything or article.

9. Do not perform japa as you are walking.
10. Do not be seated in a place which is not level and stable.
11. Be clean while performing the japa.
12. Counting and the number of times the Japa is chanted is necessary.
13. Do not yawn while performing japa.
14. Do not relax while performing the japa.
15. Do not go into slumber while performing the japa.
16. Do not lose temper while performing the japa.
17. While doing Japa if anyone talks by mistake, he should think of Lord Vishnu and start the japa all over again.
18. Japa should not be done wearing wet clothes.
19. If unavoidable, the wet cloth should be thrown seven times in the air and then used.
20. Start the japa only after understanding the meanings of the mantra.
21. Japa should be started only after doing pranayaama three times.
22. Pranayaama should be done after the japa iscomplete.
23. Do not forget to submit (Arpana) the japa to Srihari.
24. Do not perform japa without knowing and narrating the Chandas, Rishis or Devatas.
25. As far as possible perform the japa either in the house before God, or in the cow shed or on the banks of sacred rivers or on the sea shore or in the temples or sacred ashrams or before Guru.
26. As far as possible the stomach should be clean and kept empty. The mind should be focused without being distracted by indigestion or any such cause which diverts the mind.
27. One should not spit.

28. Do not use your fingers to scratch any part of your body or do not move any other part of your body under any circumstances while performing the Japa.

29. Japa is of three types; (i) Uccha; (ii) upamshu; and (iii) Maanasa Uccha is the method in which the mantras are stated loudly; In Upamshu mantras are told only by the movement of the lips without others hearing them; Maanasa Japa is performed without any movement of the lips or the teeth with mouth closed and chanting the mantra only in the mind. Maanasa japa is superior to Upamshu Japa and Uccha japa.

30. The body should be kept straight and erect while performing the japa.

31. Perform japa without stretching the hands outside the knees.

32. Do not touch any part below the navel. If one touches such parts by mistake, then wash the hands and then start the japa again after praying to Lord Vishnu.

33. Do not keep any eatables or things in the mouth.

34. Japa should be performed by hiding one's hands so that others do not see the hands.

35. Do not wear a hat or turban or any other head dress while performing the japa.

36. Do not wear any shirt on the body.

37. The sikha should be tied while performing the japa.

38. Kecha should be worn when performing the japa.

39. Do not be seated on a bed while performing the japa.

40. Japa should not be performed wearing dirty clothes.

41. Japa and auspicious rituals should be done wearing clean, white clothes.

42. Japa should not be done holding the sacred thread (yagnopavita) in the hands.

43. Japa should be done only with a japa mala.

44. Japa should not be performed wearing a old sacred thread or broken sacred thread.

45. There should not be any fear or grief in the mind.

46. Do not be shy because others are watching or laughing at you for doing the japa.

47. Upper cloth should always be worn while doing Japa.

POOJA PADDHATI

POOJA PADDHATI

14. IMPORTANCE OF TULASI

Purandara Dasa, in one of his Krithis, says

"yella saadhanaviddu Tulasi illada pooja
Ollano Hari taa kollano"

This verse means that Pooja without Tulasi is not accepted by Srihari even though all other materials required for Pooja may be present.

Two types of Saadhanas (materials required) for performing Pooja to Srihari are Antaranga saadhana and Bahiranga saadhana.

15. ANTHARANGA SAADHANA (INTERNAL REQUIREMENTS)

(i) (Bhakthi) Devotion to Srihari and other deities;

(ii) (Jnana) Knowledge that Srihari is Supreme in the Universe and among all Jivas.

(iii) Identify the hierarchy among the Devatas;

(iv) (Anusandhana) Knowing that Srihari is independent, all pervasive, the Ruler of all and all Jivas are dependent on Him;

(v) (Chintana) thinking that Vayu and Rama Devi are the two Golakas in the pratima .

(vi) The Narayana Ashtakshara mantra, Sri Vishnu Sahasra Nama, Purusha Suktha and other mantras are the important components of the Pooja.

16. BHAHIRANGA SAADHANA (EXTERNAL MATERIALS)

Tulasi is an indispensable component among the materials required for Pooja. Although Tulasi, Milk, Curd, Swadudaka (water

mixed with cardamom, Pachakarpura etc.), Gandha (Gandha), Vastra, Ornaments, Dhupa, Deepa are all important components of Bahiranga saadana, Tulasi is supreme and is the best among them. Hence, Pooja without Tulasi is totally unacceptable to Srihari. Although Srihari may be decorated with a necklace studded with Navarathna (precious gems), if Tulasi were not to be there it is not Vyjayanti (Necklace of Vishnu). However, Tulasi is not superior to Antharanga Sadhanas. This is the intention of Purandara Dasa in his above quoted verse.

17. METHOD OF COLLECTING TULASI

(i). Chant shlokas on Sri Tulasi pour water to the roots (holy feet of Tulasi) and pluck Tulasi from the plant ensuring that the nails do not touch the Tulasi plant/leaves.

(ii). Only Tulasi in a bunch (Tulasi Dala) consisting of at least two leaves with a sprout should be plucked; individual leaves should not be plucked.

(iii). When Tulasi dala is not available one may use Tulasi leaves.

(iv). If Tulasi leaves also are not available one may use dried Tulasi leaves; or, Nirmalya Tulasi (Tulasi used for Pooja the previous day) may be used after washing it thrice.

(v). When Nirmalya Tulasi also is not available, one may use Tulasi Kashta (sticks of dried Tulasi plant) or the mrittika (holy mud) of the roots of Tulasi plant.

(vi). As a last resort, if none of the above are available perform Pooja to Srihari chanting "Tulasi", "Tulasi".

(vii). Tulasi should be collected only after taking a bath (after Snaana). Tulasi should not be plucked on Dwadasi days, Amavasyas, and on grahana days. Tulasi should not be plucked after meals or in the evenings (after Sunset).

18. AGRYODAKA (COLLECTION OF WATER FOR POOJA)

After Snana collect water in the Kalasha, filtering it with a clean cloth and chanting the Narayana Mantra. While bringing water from a tank or a river or any water source cover the mouth of the Kalạsha with a vastra and carry it in the right hand or on the head. Be careful and ensure that the shadow of any human being does not fall on the Kalasha and the nails do not touch the water. Keep the Kalasha in a clean place purified with Gomaya (cowdung).

It is always the best to bring water exclusively for Pooja in nine separate vessels from a tank or river. When this is not possible, water may be brought in one vessel and distributed to different vessels for the following purposes:

(i) Poorna Kumbha; (ii) Snana Kumbha;

(iii) Nirmalya abhisheka; (iv) Neiveidya Prokshana;

(v) Water for giving Arghya etc.;

(vi) Water for Naivedya (Paneeya Kalasha);

(vii) water to wash our hands;

(viii) Shankha Bhramana;

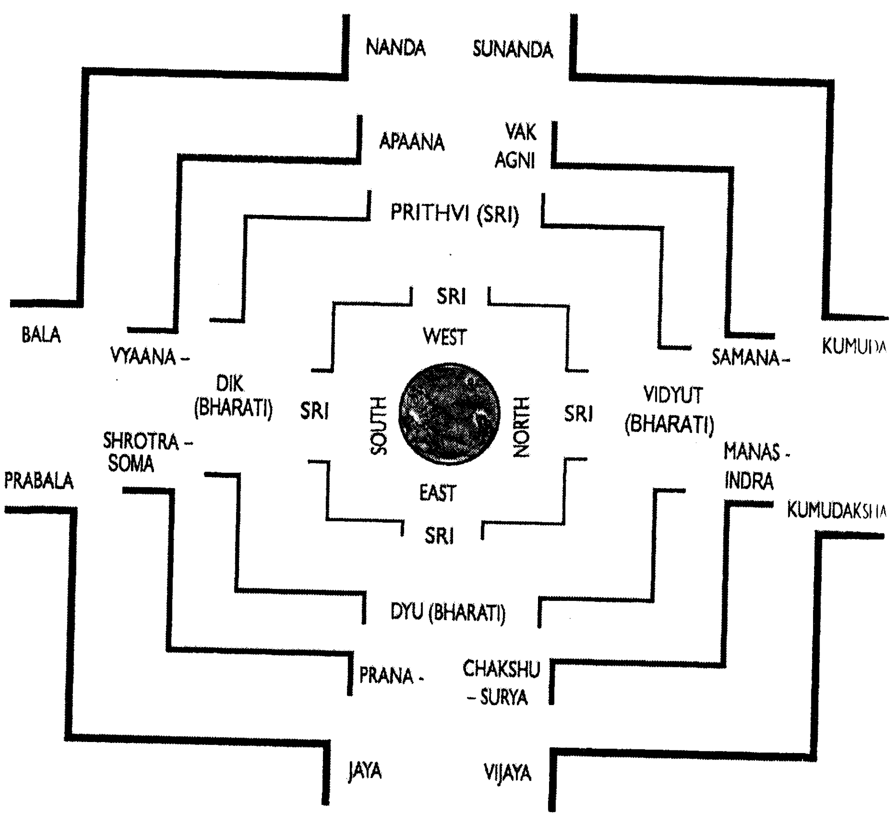
(ix) Water to prepare Gandha (Gandha).

19. DWARAPALA NAMANA (WORSHIPPING THE GUARDS AT THE ENTRANCE)

The sacred and holy Poojagruha of Srihari, the Lord of the entire Universe (Akhilandakoti Brahmaandanaayaka) has four corridors (Prakaras) around it, one enveloping the other; These Prakaras are located in all the four directions. Each of these four Prakaras has one entrance (Dwaara) in each of the four directions (See Figure). Thus,

there are sixteen entrances in all; all of them are guarded at the door by devatas (dwarapaalakaas) as described below:

ENTRANCE	1	2	3	4
EAST	SRI	DYU (BHARATI)	PRANA – CHAKSHU – SURYA	JAYA–VIJAYA
SOUTH	SRI	DIK (BHARATI)	VYAANA – SHROTRA –SOMA	BALA–PRABALA
WEST	SRI	PRITHVI (SRI)	APAANA – VAK –AGNI	NANDA - SUNANDA
NORTH	SRI	VIDYUT (BHARATI)	SAMANA– MANAS–INDRA	KUMUDA - KUMUDAKSHA



20. DEVAGRUHA PRAVESHA (ENTERING THE POOJA ROOM)

Our heart is the abode of Srihari. These deities (Devatas) are also Dwarapalakas for this abode of Srihari.

Prostrate (perform Shastaanga Namaskara), with all sincerity, to all these great deities (mahadevatas) and Subsidiary deities (upadevatas).

We are now about to enter the poojagruha in which the Akhilaandakotibrahmaandanaayakaa Srihari, who is the supreme among all, is present.

What eligibility do we have to enter such a holy poojagruha? After all, what are we? Having been born from a mean human body, do we not require the permission of these dwaarapaalakaas to enter the best and the finest poojagruha of the Bhagavan?

Therfore, seek permission of these deities, with full devotion, to step into the divine Srihari's abode, praying thus: "Please permit me to enter the poojagruha".

All these deities are great devotees of God. They know His methods and intentions very well. We are only ordinary devotees. So, mentally assume that the digdevatas successively oblige us and give permission to enter the Poojagruha through the various entrances.

Open the door of the Poojagruha chanting the mantra "Vaayavaa yaahi darshate...."

Then, chant the shloka "Vande Vishnum....." and offer Pranaams to Srihari, Sri Devi, Bhoo Devi, Brahma, Vayu, Saraswati, Bharati, Garuda, Sesha, Rudra Deva, Suparni, Vaaruni, Parvati, Indra, Kama and all other Devatas and Gurus.

Then, clap thrice and enter the Poojagruha with right foot forward and without stepping on the threshold chanting the mantra "Yaccahkinchit jagatsarvam."

Srihari is present everywhere in the Devagruha. One must imagine that Srihari is the indweller in the ground where we stand, the walls all round, the door outside, elegant mantapa sacred pedastal (peetha), tall pillars, vessels we use, pure water, flowers, fruits, gandha, deepa, dhupa, naivedya, and the idols for which we perform archana, above all, in every part of the person performing the pooja and his mind.

21. DEEPA PRAJVALANA (LIGHTING THE LAMP)

Chanting the mantra, "Agnina agni.....", light the lamps.

22. VIGHNA NIVARANA (PREVENTION OF OBSTACLES – BHUTHOCCHATANA)

Different types of obstacles are possible in the Dyuloka (Heaven), Antariksha (the loka between Heaven and Bhooloka) and Bhooloka (Boomi). The obstacles in the Dyuloka are removed by a mere look with the eyes. The hindrances in the Antariksha are got rid of by showering flowers. The obstacles in the Bhooloka are eliminated by thumping the ground with the heel three times. The Boothas are driven away by clapping the hands three times and chanting the mantra "Apasarpantu ye bhuta..... "Naracha (arrow) Mudra should be employed to bind all the directions (Dikbhandana).

Obstacles for the proper performance of auspicious deeds are bound to occur. These hindrances are mainly caused by the Asuras (Demons), Boothas (Evil Spirits) and Pishachas (Ghosts). There will be many sources of obstacles for Deva Pooja and other such auspicious acts. If these are not prevented Deva pooja will definitely be hindered. Therefore, one should pray to Rudra, Vayu who is the indweller (Antaryami) in Rudra, and Narasimha who is the indweller in that Vayu to remove these obstacles. To ward off these obstacles chant the first two shlokas from the Vayustuti "Panthvasman....." etc. Imagine that Rudra and the indweller in him, Bharati Ramana

Mukhyapraananthargatha Narasimha will remove these obstacles and help us perform the Pooja.

23. PRARTHANA

Chant the shloka "Lakshmi Kanta Namaste....." Oh, the master of the Universe (Jagathinodeya)! Oh,! Praanaams (Salutations) to you. Swamin! I have become tired and worthless in this ocean of Samsaara. Oh, Lord of the Lords (Sarvesha)! Supreme among all (Sarvottama)! I am performing your Pooja today. Show pity on me.

"Tvaameva Sharanam..... "I surrender unto you. You are my sole protector. I have no one else to go to. Oh, Vasudeva! Ensure that the Pooja I am doing is fruitful.

You are worshipped by Lakshmi Devi. I am an ordinary man; Ignorant, foolish, tired of worldly pleasures, arrogant, and lack Bhakti. I do not deserve to do this Pooja.Make me worthy to do this Pooja. Be merciful.

"Kaayikaan vaacikaan....." Please forgive me from the wrongs done by me by thoughts, deeds and speech either knowingly or unknowingly, (sometimes knowingly, but pretending ignorance), or because of helplessness or laziness or because of evil thoughts. Burn all the sins that might have accrued because of hatred towards Vishnu or Vishnubhaktaas.

"Aparaadha sahasraani....." I am doing thousands and thousands of sins day in and day out.Please excuse me.

"Anyathaa Sharanam naasti....." I have no refuge from anyone else. You are my Protector. Hence, please show pity on me and protect me.

Thus, appeal again and again to Srihari to pardon our blemishes (doshaas) and pray for His mercy.

Srihari's mercy is like a milky ocean (Ksheera saagara). He will, without doubt, wipe off all the sins of devotees who bow and pray to Him with humility.

Our prayers should reflect the inner feelings of a man sincerely repenting for the sins he has committed. Mere words from the lips are not sufficient. There must be a keen desire for salvation.

Plead to Srihari with bowed head, folded hands, and with a pure heart to pardon all our Doshas and accept the Pooja performed by us, and cast His kind and merciful glance on us.

24. MANUSHYA GANDHA NIVARANA

(AVOIDANCE OF HUMAN SMELL)

We are all mortal human beings. Our body is made up of mortal parts, emanates bad smell and is filled with dirt. Srihari has Aprakruta Shareera; that is, His body is not derived from Nature. Paramatma has a sacred smell (Punya Gandha) and is the very form of good fortune (Bagyaswaroopa). It is a great sin for persons like us to go near Him Even common Deities stay far away from human beings like us who emanate bad smell, Srihari who is the supreme among all Devatas (Devata choodamani) stays far, far away. Srihari exists in all materials, they may emanate bad smell. Although He is not affected by bad smell such materials should not be placed near Him.

However, we cannot perform the Pooja without going near Him Therefore, we have to appeal to God, with folded hands, to tolerate our bad smell and excuse us for approaching Him. Chant the mantra "Ebhyo maataa....."seek His pardon.

25. BRAHMA PARA STOTRA

Imagine that there is a thin screen in front of Srihari. Then, sit on a raised platform (Vedika). Chant the invaluable Brahmapaara stotra. This stotra was experienced by the great Kandu Rishi. This is a very precious Stotra. Srihari will be very pleased with this verse and will wipe off all dreadful sins such as Brahmahatya Dosha.

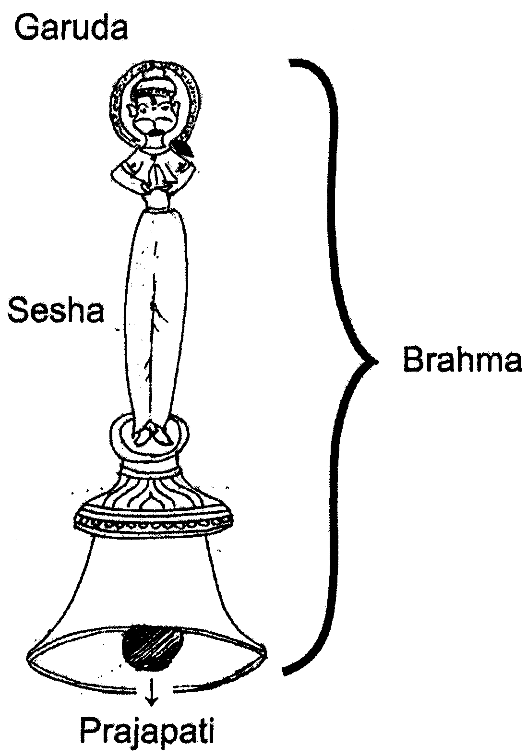
This stuti is also capable of driving away passion (Raga), hatred (Dwesha), jealousy, ego (Ahankara), infatuation (Moha), and attachment (mamate) from one's mind. This stuti is a very important tool for Srihari's worship. Chanting this shloka is essential for the total success of the Pooja. One who does not chant this is not fit for performing the Pooja. Chant this Stotra and become free from all doshas (blemishes) and perform the Pooja.

Once, a king who was badly affected by Brahmahatya Dosha approached a sage and sought remedy so that he will be rid of the evil effects of the Brahmahatya dosha. The sage advised him to chant Brahma Paara Stotra. The king also followed the advice. One day he saw a Jiva leave his body and go out. Amazed at this, he asked the sage what it was. The sage said that the Brahmahatya dosha which had occupied his body has left. The king also was relieved. Such is rhe power of Brahma Paara Stothra. This incident has been stated by Srimad Acharya in his "Anuvyaakyaana" to illustrate the power of the Brahma Paara Stotra.

26. GHANTA VADANA (SOUNDING THE BELL)

Brahma Deva (Lord Brahma) is present in the Ghanta . Garuda Deva is present in the crown; Shesha Deva is in the central stem, Goddess Saraswati (Vak Devi) is in the sound (Naada) and Prajapati Deva is in the tongue (Naala). Recognize the presence of these Deities in the various parts of the Ghanta, invoke them, offer Namaskaras and then ring the bell. Only with their favor and inspiration from all these Devatas, we will be able to reap the full benefit of the sound of the bell (Ghanta Naada). When the bell is sounded before

starting the Pooja, the Devatas and the divine power will enter the Pooja gruha and the Asuras are driven out of the Poojagruha.



Unless Bell made of bronze is sounded the evil spirits are not driven out. Therefore only bells made of Bronze should necessarily be used.

It is said that Srihari resides in the house of that person who has a Ghanta with a Garuda or Sudharshana Chakra. It is necessary that one should ring the bell whenever Abhisheka, Dhupa, Deepa, Naivedya, Alankara and before putting Him to sleep (shayana) are offered. Performing Abhisheka and simultaneously ringing the bell is very sacred.

Then, think that the screen is removed.

27. MANTAPA DHYANA (MEDITATION OF THE MANTAPA)

Then, meditate upon the decorated Mantapa. The Deva mandira has doors made of Gold; that door has splendorous and intricately designed Gems (Rathnas); it has ornamental festoons (Thorana) made of very superior quality diamonds; the threshold is made of crystals.

Outside the praakaara of the Devamandira swan, parrot, cuckoo and other birds are sporting and making sweet and pleasant sounds which provide entertainment. Lotuses have bloomed in the beautiful tank in front of the Devamandira. Agaru, Gandha, Kunkuma, Kasthoori and other fragrant substances make the environment yield a pleasant smell. The cold air is spreading the sweet aroma all-round. The entire area is full of brightness because of light emanating from the rows of lamps made of gems (Ratna deepas).

Inside the Deva mandira, there is a raised seat (vedika). The Mantapa has a raised altar (Peetha) made of gold. It is as fresh as gold which has been taken out of fire after purification. The walls are made of crystals. Pillars are made of gold and are decorated with bunches of pearls. Steps leading to the peetha are made of diamonds and crystals. The peetha is studded with Diamonds and Rathnas and is decorated with Navaratna garlands. The mantapa itself is made of Gold. Four props support the Crown (kireeta) above the mantapa. Pure white Chamaras (Bushy-like fan) are inserted in these supports; they are also decorated with flowers. The devamandira is beautified with colored Thoranas (Ornamental flowers in curves) around it. Visualize that the asana (seat) for Srihari is prepared in a peetha decorated thus.

Then, remove the vastra covering the face of the pratima chant the shloka "uttapto......." and look at the face of the pratima.

Meditate on Srihari with folded hands thus:

"krupayottiiyatam....." "Hey Bhagwan! I am doing this **Shodashopachara** Pooja (Sixteen ways of worshipping God) inspired by you and for your joy. Therefore, awaken from your shayana (yoga nidra). You have long, broad and pleasing eyes. Look at me with your kind and merciful eyes and favor me".

"Aayatabhyaam....." Offer prayers with folded hands and awaken Srihari. Then, take the idols of Srihari and place Him in the Mantapa; do bhuthocchatana displaying the Chotika mudra (snapping the forefinger and the thumb) from the place where you are already seated and chant the shloka "Apakramanthu...." It is sufficient if one picturises, with sincerity and devotion, the mantapa of Srihari and its affluent surrounding thus. Srihari will be delighted and pleased.

28. NIRMALYA VISARJANA AND ABHISHEKA

Rudra Deva is present and is waiting on the left side of the God. He needs the Nirmalya (flowers used for Pooja the previous day) of God. Therefore, he is holding a vessel on his head to receive the Nirmalaya. Imagine that Rudra Deva is present with this intention and place the Nirmalya in the vessel on the left side of God (Right side of the person performing Pooja). Chant the Ambhruni Sukta "Aham Rudrebhir ....." while removing the Nirmalya.

At the same time, Nirmalya from the idols of Goddess Lakshmi Devi, Vayu Deva, Sesha Deva and Garuda Deva are removed.

First, perform Abhisheka for the Shankha and discard the water. Then perform Abhisheka for Srihari with Shankha and discard this water also.

After this, perform Abhisheka with Shankha for Srihari chanting Purusha Sukta and Rishabhasukta etc.; this is the Nirmalya Teertha. This Nirmalya Teertha is collected in a vessel; distribute this in two vessels; the first one is used to give Nirmalya Teertha to Goddess

Lakshmi and other Devatas after their Abhisheka; we also take this Nirmalya teertha and give it to others; the Nirmalya Teertha from the second vessel is kept separately and used for performing Brahma Yagnanga Tarpana (Brahma Yagna means teaching and reciting Vedas and Vedangas; tarpana is offered to Rishis to show our gratitude), etc.

Before performing Suddhabhisheka invoke Goddess Lakshmi, Vayu, Sesha, and Garuda in their respective idols. Their presence should necessarily be invoked in the respective idols. While thus Invoking, Tattvanyasa and the Matrukanyasa should be performed.

Then, perform Abhisheka for Lakshmi Devi chanting the Mantras Sree Sukta, Ambruni Sukta, Lakshmi Hrudaya, Sri Srisaguna darpana of Vadiraja Swamy, Lakshmi Ashtaka by Yadavaryaru. Discard the water collected after performing Abhisheka for the first time. After performing Abhisheka the second time for Lakshmi Devi, sprinkle this holy water on the head (Prokshana) and keep the remaining Teertha in a vessel separately. According to Shastras, Teertha collected after Abhisheka for Lakshmi Devi should not be taken.

Perform Abhisheka for Vayu Deva and discard this water. Perform Abhisheka a second time chanting the Mantras Pavamana Sukta, Balitha Sukta, Sundara Kanda (Tatparya Nirnaya), Vayustuti, Sumadhva Vijaya. Water collected after performing Abhisheka the second time is the the Teertha of Vayu Deva. Keep it separately in a vessel and should necessarily be taken after the Pooja.

Likewise, Perform Abhisheka twice for Sesha and Garuda; discard the water after performing the Abhisheka the first time; perform Abhisheka the second time for Sesha and Garuda chanting the corresponding mantraas; this holy water is just sprinkled on the head and should not be taken.

Another important point is to be noted here.

Pooja for Lakshmi Devi, Vayu Deva, Garuda Deva and Sesha Deva alone should be performed while performing Pooja to Srihari. No other devataas are worthy of Pooja in His presence.

Pooja for Siva, Navagruha, Ganapati and other devataas, Rishis and Padmanabha Teertha, Jayateertha, Vyasaraja, Vaadiraja, Raghottama Teertha, Raghavendra and all other Gurus and their worship should be performed only after completing Srihari's Pooja. This means that Pooja for these devataas and Gurus should be done only after keeping the idols and shaligraamas in the God's box.

Pooja for Devatas. other than Lakshmi, Vayu, Garuda and Sesha in the presence of Srihari is against the rules prescribed in the Shastras.

Likewise, perform Abhisheka for all Devatas chanting the corresponding Mantras.

29. GOLAKA CHINTANA

Pooja for Srihari may be performed in any idol, Agni, etc. To perform Pooja for Srihari in any idol, or Agni two Golakas should be imagined. Golaka is idol (Pratima) . When Pooja is performed to Srihari in any idol or Agni two or three Golakaas should be imagined; Golaka is the establishment of the subtle form (Devata svaroopa) of the Devata or Srihatri in the idol.

Sri Hari who is invoked in the three idols of Vishnu, Lakshmi and Vayu Deva, has two Golakas. There are three Golakas for Sri Hari who is invoked in the idols of Sesha and Garuda. In the idols of Vishnu Lakshmi and Vayu Deva, Vayu Deva is the first Golaka. In that Vayu Deva, Lakshmi Devi who is pure spiritual intelligence (chinmaya) is the second Golaka. In this Golaka of chinmaya Lakshmi Devi mentally picturize the presence of the blissful Sri Hari (Paramatma) who is full of

infinite virtues (Ananthagunaparipoorna Sachidaanandatma) and invoke Him.

	Idols	*Golaka – 1*	*Golaka – 2*	
1.	**Vishnu**	Vayu	Lakshmi	**Paramatma**
2.	**Lakshmi**	Vayu	Lakshmi	**Paramatma**
3.	**Vayu**	Vayu	Lakshmi	**Paramatma**

In the other idols of Sesha and other Devataas, the respective Devataas are the first Golaka; Vayu Deva is the second Golaka, and Lakshmi Devi is the third Golaka.

	Idols	*Golaka – 1*	*Golaka – 2*	*Golaka – 3*	
4.	**Garuda**	Garuda	Vayu	Lakshmi	**Paramatma**
5.	**Sesha**	Sesha	Vayu	Lakshmi	**Paramatma**

One should recognize the presence of Srihari in each of these Golakas thus.

30. DEVATA AVAHANA IN PRATIMAS
(INVOKING DEVATAAS IN THE IDOLS)

Srihari is Swatantra (independent) Superior to all (Sarvottama); All other Devatas and Jivas are not independent. We may perform Pooja to any Devata or Guru. Our main and ultimate aim is to perform Pooja to Srihari and seek His Grace. Irrespective of the Devata to whom we perform Pooja we must, most importantly, invoke Srihari in that Devata idol. After invoking thus, we must perform Pooja to that Devata and Srihari who is the indweller in that Devata idol.

(I) Invoking Sri Hari in the Vishnu idol

Chant the shloka "Udhyad raviprakara....." and meditate upon Vayu Deva and invoke him in the Vishnu pratima. Thus Vayu Deva is the first golaka.

Chant the shloka "Kausheyapethavasanaam" and meditate upon Mahalakshmi Devi and invoke her in the Vayu golaka. Thus, Lakshmi Devi is the second golaka.

Chant the shloka "Udhyad bhasvat Samaabhasa:..." and meditate upon Srihari and invoke Him in the Lakshmi golaka.

(ii) Invoking Lakshmi Devi in any pratima of Lakshmi Devi

Shankha is the idol of Lakshmi Devi; pratimas of Lakshmi Devi may be made up of metals or stones. To invoke Lakshmi Devi in these idols, chant the shloka "Udhyad raviprakara....." and meditate upon Vayu Deva and invoke him in the idol of Lakshmi Devi. Thus, Vayu Deva is the first Golaka.

Chant "Kausheyapethavasanaam " and meditate upon Mahalakshmi and invoke her in the Vayu golaka. Here, Lakshmi Devi is the second golaka.

Then, chant the shloka "Udhyad bhasvat Samaabhasa:..." and meditate upon Srihari who is residing in Lakshmi golaka and invoke Him.

(iii) Invoking Vayu Deva in Vayu Pratimas.

Chant the shloka "Udhyad raviprakara....." and meditate upon Vayu Deva and invoke him in the Vayu Pratima. Here Vayu Deva is the first golaka.

Chant the shloka "Kausheyapethavasanaam" and meditate upon Mahalakshmi Devi and invoke her in the Vayu golaka.Here, Lakshmi Devi is the second golaka.

Chant the shloka "Udhyad bhasvat Samaabhasa:..." and meditate upon Srihari and invoke Him in the Lakshmi golaka.

(iv) Invoking other Devatas:

Chant Garuda Mantra and meditate upon Garuda and invoke him in the Garuda pratima.Here, Garuda is the first golaka.

Chant the shloka "Udhyad raviprakara....." and meditate upon Vayu Deva and invoke him in the garuda golaka. Thus, Vayu Deva is the second golaka.

Chant the shloka "Kausheyapethavasanaam" and meditate upon Mahalakshmi Devi and invoke her in the Vayu golaka.Here, Lakshmi Devi is the third golaka.

Chant the shloka "Udhyad bhasvat Samaabhasa:..." and meditate upon Srihari and invoke Him in the Lakshmi golaka.

Likewise, invoke first Sesha in the Sesha idol; then invoke Vayu, Lakshmi and finally Vishnu and meditate upon them.

Invoke Rudra, Skandha, Indra, Surya, Chandra, Ganapathy, Shani and other Devatas in their respective idols; then meditate upon Vayu, Lakshmi and Sri Hari who reside in all these golakas and invoke them in the respective golakas in that order.

31. BHUTOCCHATANA

After golaka chintana, perform bhutocchatana as described in section 22

32. PREPARING THE ASANA (SEAT)

Place the mat made up of Darbha grass (Dharbhaasana) on a wooden plank (Mane) where we sit to perform Pooja; Above that place Krishnaajinam (Deer skin); above that place a vastra. Remember and respectfully bow to Srihari, and other devatas who are Adaara shakthi, Mandooka (Frog), Kurma (Tortoise), Varaha, Sesha, Kalagnirudra, Vajra and also Pruthvi. Visualize that Sudharshana Chakra (Srihari's weapon) protects us in the eastern and other directions. Display the Ishu (Arrow) Mudra and bind all the four directions (Dikbhandhana).

Raise the hands above the head and show the Chakra Mudra in all directions.

Do Pranayama and mentally resolve (Sankalpa) to perform Pooja with devotion stating the details of day, tithi, Nakshatra etc.

33. SANKALPA

While doing Sankalpa contemplate as given below:

Srihari makes us perform all acts in the present birth based on the acts performed by us in the previous birth. Srihari commands Lakshmi Devi, Brahma and all other devataas and through them make us do all our Karma (acts)

"Sri Hari is the doer of all our deeds; Without Srihari's (Purushothama) initiative no one can do anything.

Srihari's strength is our strength

Srihari's valor is our valor

Srihari's splendor is our splendor

Only if Srihari acts we can act

Inspired and motivated by Srihari who is the controller of our body, sensory organs and mind and with the strength and energy provided by Him, and as guided by Him at every step, I perform this Pooja with devotion, to please Him, according to my ability, using the articles collected by me and as explained in the Tantra Saara and as prescribed by Srimadh Anandateertha Bhagavadh Padhacharya.

Resolve thus and perform Pooja:

34. DEVA PRARTHANA

Offer prayers by chanting the shlokas "Nishuseeda ....."

Bhagavan! Hey Adorable Srihari! You are the master of everything.

Reside in Lakshmi Devi, Brahma and other Devatas and order me.

Be present in all my mental activities and enhance the good qualities; occupy all my sensory organs and make me perform all good deeds.

Be present in the whole host of my relatives and friends and help me to perform.

Be present in all the materials consumed by me and purify them.

No action can be done without your permission, initiation, power, stimulation and favor.

With your compassion even a person who consumes dog's flesh (Shvapachasu)) will become "Brahma"; otherwise, even Brahma will become one who eats dog's flesh.

You are supreme. You be present in me and make me perform the Pooja. Give me only the benefit (phala); it is amazing that one performs Pooja for one's own self; it is even more amazing when one performs the Pooja to Himself and gives the benefit to someone else.

"Aradhyase Pranabrutham..... ." Oh Narayana! You are blemishless. You are full of Knowledge. You are full of bliss. Oh! My Lord! Vayu Deva is serving you.

Where do I have the competence to do the Pooja? That Vayu Deva Is the motivator for everyone. He is the guide to all. He is the master for all living things. Oh, Lord of everyone! You are worshipped by such a Vayu Deva. Be pleased with my actions.

You are the Master of everyone and you are worshipped by Vayu Deva who is supreme among all the Jivas (Jivottama). Oh Lord of Lakshmi Devi! Be gracious to me.

"Bimbosi Pratibimbosi....." Bhagavan is the original form (Bimba); we are His image (Pratibimba). Pratibimba simply means reflection or image.

We see our reflection in the mirror. In such a situation when we, as Bimba, move the reflection also moves; when we do not move the reflection also does not move.

The characteristic features seen in the Bimba are also seen in the reflection (Pratibimba). It is not possible to see any feature in the reflection that is not there in the Bimba.

In the same way, Shastras describe animate beings (Chethanas) as the reflection of Bhagavan (Chetanottama).

Jiva appears similar to Bhagavan. He is under the control of Srihari. He is the pratibimba of such a Bhagavan.

"Oh, Swamin! You are the original form (Bimba); I am your image (Pratibimba).

But you are blemishless. I am full of blemishes.

You are limitless; I am finite.

You are blissful; I am full of sorrows.

You are the very form of knowledge; I am full of ignorance.

I am full of countless blemishes, Ignorance, wrong knowledge, suspicion, lust, anger, arrogance, attachment, selfishness, cheating, cruelty, wickedness, crooked nature, ungratefulness, and other such flaws. Oh, Bhagavan! Relieve me of my faults. I gratefully acknowledge your favor. For this favor bestowed on me I prostrate before you". Thus, offer your prayers to Srihari.

35. KALASHA POOJA

After Deva Prarthana, perform Kalasha Pooja

Out of the nine vessels in which water was collected for the Pooja, two vessels are selected for the Kalasha Pooja. The first one (the bigger one) is the Snaneeya Bruhat Kalasha. The second vessel,

smaller than the first one, is Poorna Kalasha. Abhisheka with Snaneeya Kalasha is performed with Shankha; Abhisheka with Poorna kalasha is performed directly.

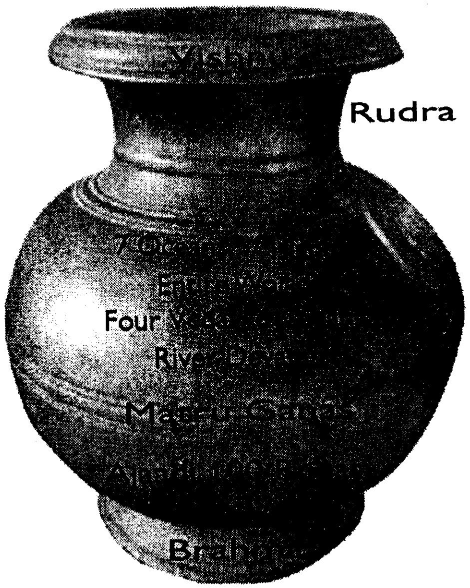
Display the Shankha, Chakra, Gada, Padma, Dhenu, Garuda, Chandra, Naracha and Hamsa Mudras chanting the relevant Mantras to the two kalashas. These Mudras yield results as described below:

Garuda Mudra	Visha Nivarana (removal of poison, if any, from the kalasha water)
Shankha Mudra	Ensures sacredness of the Kalasha water
Dhenu Mudra	Amruta Paripoorna (complete conversion of Kalasha Water into amruta)
Chakra Mudra	Provides protection
Gada Mudra	Provides control in all eight directions
Padma Mudra	Jalashodhana (Purifies Kalasha water)
Chandra Mudra	Ensures coolness
Naracha Mudra	Drives away the enemies
Hamsa Mudra	Ensures purification

Draw a six-cornered lotus figure with a Tulasi dala, on the water surface in the Kalashas and place the right hand above the kalashas. Invoke Lakshminarayana who is present in Vayu Deva (Bharati Ramana Mukhyapraanantargata) and who is the indweller in Budha and Varuna who are the deities for water (Jala Devatas) in these waters. Add gandha, Tulasi, and flowers and worship them.

Then, touch the kalashas with the right hand and chant the Shloka "Kalashasya Mukhe Vishnu: .....".

East
Narayana



North
Aniruddha

South
Vasudeva

Pradyumna
West

Lord Vishnu is in the mouth (upper) portion of the Kalasha; Rudra is in the neck portion; Brahma is in lower part of the Kalasha; in the middle part are the Matru Ganas (as also Ajaadi 100 Rupas of Sri Hari)

Imagine that all Devatas in the seven oceans, seven islands, the entire world, Rig Veda, Yajur Veda, Sama Veda and Atharva Veda and the six components of Vedas (Vedangas) such as Shiksha, Kalpa, Vyakarna, Nirukta, Chandas and Jyotisha are present in the stomach portion of the kalasha. In addition, pray to devatas Gayatri, Savitri, Pushtikari, Shanthi to come for Deva Pooja and help keep away all the sins (Durita).

Also pray to the nadi (river) devatas of Ganga, Yamuna, Saraswati, Shutudri, Asikni, Godavari, Narmada, Sindhu, Kaveri to come and be present in the Kalasha Jala.

Request the presiding deities of all oceans, rivers, and rivulets to come and stand by with respect for the Abhisheka of Srihari's Pooja.

Chant the two mantras "Imam Me Gange..." and "Gange cha Yamune....." and add Tulasi dala to the two Kalashas and perform Pooja.

Perform Pooja for Narayana, Vasudeva, Pradyumna and Aniruddha along the eastern and other directions of the Snaneeya Kalasha (East, South, West and North directions) with Gandha (in the form of a sphere) along with Tulasi.

Then, perform Peetha Pooja for the two Kalashas in which Srihari has been invited to come and be present.

"Oh! Narayana, indweller in Surya, I beg of you, please come along with one hundred Devatas starting from Aja and be present in the Snaneeya Bruhat Kalasha."

In that Snaneeya Kalasha, invoke Sri Narayana Chanting twice "Sri Narayanam Avahayami, Avahayami" along with one hundred deities starting with "Aja".

Invoke Moola Narayana and all devatas from "Aja" to "Shimshumara" from the beginning to the end, in that order, in the Snaneeya Bruhat Kalasha; also invoke all the deities from "Shimshumara" to "Aja" in the reverse order (from the end to the beginning) in the Poorna Kalasha.

Then assume that "Aja", "Ananda", and all other roopas come out from Surya and enter the Kalashas.

Thereafter, perform Matrukanyasa, Tattvanyasa, Kruddholka and the other five Anganyasas, Aksharanyasa, etc.

Then, chant the shloka "Udhyat Bhasvat..... " and touch both the Kalashas and chant the Moola mantra twelve times to ensure the unique and special presence of Srihari.

Then, Pray "Oh, Devatas! Please be present in this place until the pooja is over and accept the Pooja performed by me with devotion and offer protection."

Thereafter, show the following six mudras: Aavahana, Sthapana, Sannidana, Sammukheekharana, Sannorodhana and Avaguntana chanting the Narayana Mantra.

Chant Narayana Mantra and offer the ten upachaaras, Viz., Arghya, Paadya, Achamana, Madhuparka, Punaraachamana, Snaana, Vastra, Vibhushana, Upaveeta and Asana, with flowers or by pouring water in a separate vessel to these devatas.

Then, offer gandha, Tulasi and flowers. Then, perform Aavarana Pooja to the presiding deities (Mooladeva) invoked in these Kalashas (Aavarana Pooja is described later). Once again offer the twelve upachaaras (Arghya, paadya, Achamana, Madhuparka, Punaachaman, Snaana, Vastra, Vibhushana, Upaveeta, Asana, Gandha and flowers) to these Aavarana devatas.

After performing all these upachaaras show Naiveidya, Namaskaara to the peetha Devatas, Aaavarana Devatas and also to Moola Roopi.

Then, Chant the Mantra "Kalasha Keertimaayushyam...... " The kalasha Devatas for whom we performed the Pooja bestow on us fame, long life, good knowledge, intelligence, lot of wealth, strength, display of self-worthiness and redress our sins and increase our Punya (Virtues)"

Chant "Sarva Kshetra Mayo....." "All the Kshetra Devatas and other devatas are present in the Poorna Khumba Kalasha. Oh, Poorna Khumba! Similar to the manner in which Kshetra Devatas are loved by Srihari, you are also liked by Srihari. Hence, I bow unto you. Please show mercy towards me".

Offer prayers thus; chant "Yasya smrutya......" and submit the Kalasha Pooja to Sri Lakshminarayana in whom Vayu Deva is present and in that Vayu Deva, Budha and Varuna are present.

36. SHANKHA POOJA

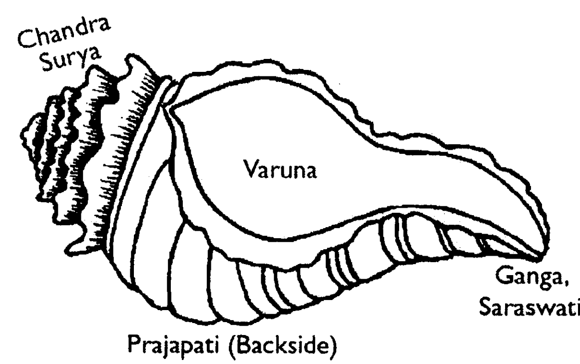
Lakshmi Devi is present in the Shankha.

Do the Sankalpa to perform the Shankha Pooja.

Pooja for Vishnu should be performed only with Shankha. Pooja with Shankha should be performed only for Sri Vishnu. These two norms are very important and are of great significance.

Srihari does not accept any Pooja performed without Shankha at any time. Since Goddess Lakshmi is present in the Shankha, Srihari undertakes the seva through Goddess Lakshmi Devi.

Only that seva performed to Srihari with Shankha (Lakshmi Devi) yields many rewards. Seva that is performed without Shankha does not yield any phala (benefit). It is unfruitful.



Besides, Goddess Lakshmi performs Pooja only to Srihari and none else.Hence, Pooja with Shankha which symbolizes Lakshmi Devi should not be performed at any time to any other Devatas.

When Pooja is performed with Shankha to any other Devatas it is equivalent to Lakshmi Devi performing Pooja to other Devatas. This would result in harmful consequences. Therefore, it should not be done at any time.

The virtue (punya) attained by a devotee who performs Pooja with Shankha is matchless.

To begin with, prayers should be offered to Shankha chanting the shlokas as follows:

"Tvam pura Saagarotpanna ....." Oh, Shankha! You are born in the oceans and Srihari is holding you in the right hand. All devatas offer prayers to you with devotion and respect. I bow respectfully unto you.

"Garbhaa Devaarinaarenaam ....." Thousands of wives of daityas live in the deep oceans. Their pregnancy is aborted to thousand pieces when they hear your sound (Naada).

"Tava Naadena ....." Oh, Panchajanya! Your radiance is like thousands of moons (Chandra) shining. I bow unto you.

"Darshanena Hi Shankhsya ....." Just like the snow melts when sun rises, all the sins will be washed off by a mere look at you. What more I can say when I touch you (to perform the Pooja)?

"NatvaaShankham ... "That Vishnu Bhaktha who prays to Shankha with these mantras and performs pooja holding the Shankha in his hand will receive matchless virtues (Punya).

"Trilokyaam yaani....." By the order of Srihari, all the Teertha Devatas of the three worlds will be present in the Shankha. Therefore one has to perform Pooja for the Shankha.

"Shankham Chandraarkadevatyam ....." Lord Surya and Lord Chandra are the presiding deities for the Shankha. Varuna is present in the central part of the Shankha; Prajapati is present at the back of the Shankha. Ganga and Saraswati are present at the tip of the Shankha.

Praise Shankha with these shlokas and offer prayers to Shankha.

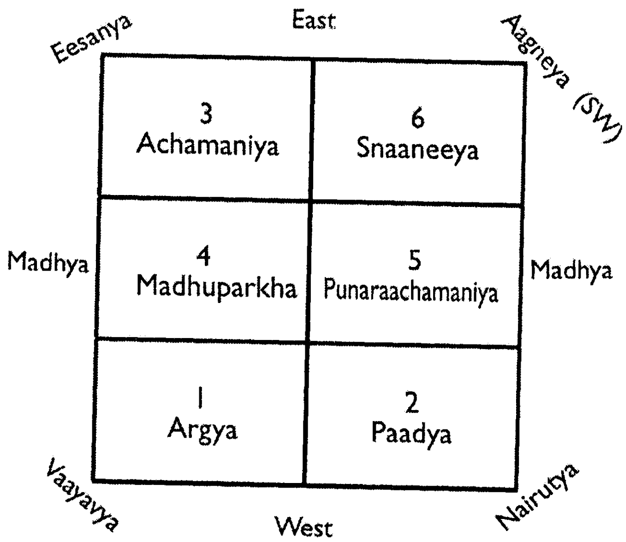
Take water from the Snaaneeya Kalasha with Uddharini and fill the Shankha. Collecting water for doing the Pooja by immersing the Shankha in water is forbidden; Shankha should not be placed on the ground; it should always be placed on a peetha only.

Add Tulasi and flowers and chant repeatedly the mantras "Om Namo Bhagavathe Pancha Janyaaya" and "Pancha Janyaaya Vidmahe" three times. Then offer the eight upachaaraas to Shankha. Viz. Dhyana, Aavahana, Asana, Arghya, Paadya, Achamana, Madhuparka and punaraachamana; pour water in the Pela for this purpose. Offer prayers to Lakshmi Devi by pleading "please favor me to perform pooja for Srihari".

Then submit the Shankha Pooja to Lakshminarayana with the mantras "yasya smrutya....."

37. ARGHYADI PANCHA PAATRA POOJA

Name of the Vessel	Direction	Abhimani Devata	Mudra to be displayed
Arghya	Vaayavya	Sri	Dhaana Mudra
Paadya	Neirutya	Saraswati	Anjali Mudra
Achamaniya	Eeshanya	Rathi	Gokarna Mudra
Madhuparka	Madhya	Brahma	Sukari Mudra
Punaraachamana	Madhya	Shanthi	Hamsa Mudra
Snaaneeya	Aagneya	Varuna	Hamsa Mudra



Invite and invoke these Devatas in the Pooja vessels; display the Mudras; place the substances as specified below and offer Pooja to them.

The substances that are to be placed in the Arghyadhi Paatras are:

Arghya: Tip of the Darbha grass, Mustard, Til, Fruits, Flowers, Akshathe, Yava (barley, rice) and Gandha.

Paadya: Vishnuparnee, Til, Bent grass (Dhoorva), Shaamaaka, Lotus and Akshathe.

Achamana: Lavanga, Jaji Kayi, Kankola, Cardumum (Elakki), Camohor (Karpoora) and Gandha (Gandha).

Madhuparka : Curd and Honey.

Snaaneeya : Makaranda, Devadaru, Coral (Pravaala), Suragandha and Dhaatri (Amla).

Punaraachamana : Lavanga, Nutmeg (Jaji Kayi), Berry (Kankola), Gandha and Pushpa.

When these substances are not available, Gandha and Tulasi alone may be placed in the vessels.

After this, sprinkle the holy water from the Shankha (which was sanctified during Shankha Pooja) thrice on the flowers, fruits, gandha, and naivedya padaarthas and on the idols of Paramatma.

Chant "yasya smrutya..... ." and submit the pooja to Srihari.

38. POOJA FOR PANCHAMIRTA SUBSTANCES

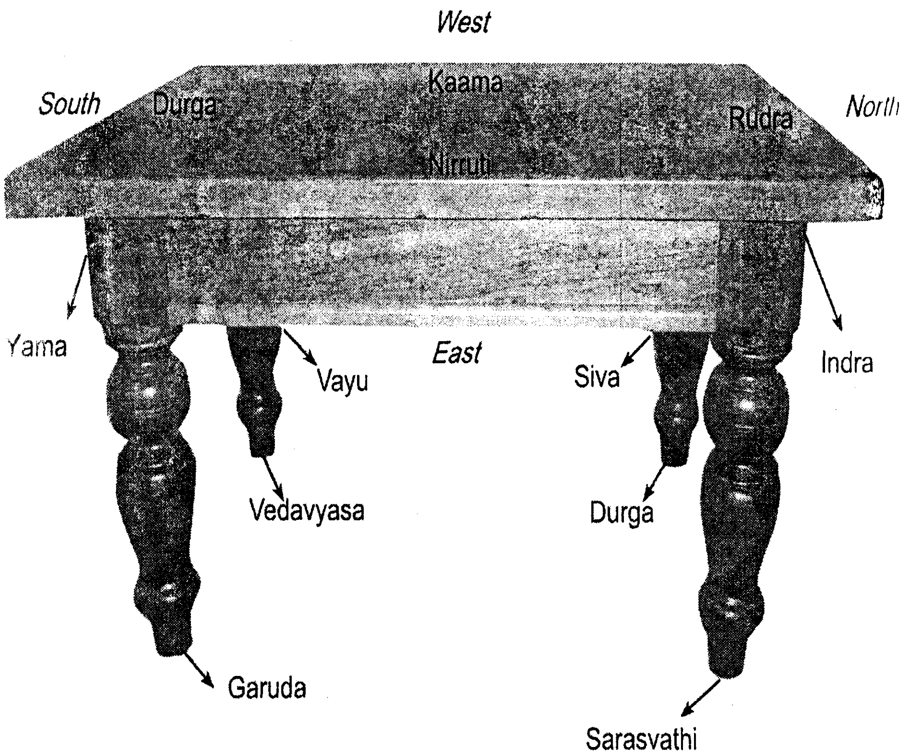
As described below, invoke the Bhagavad Roopas in the Panchamruta substances used for Devara Pooja.:

Direction	Substances	Bhagavat Roopa
Center	Milk	Govinda
East	Curd	Vamana
South	Ghee	Vishnu
West	Honey	Madhusudana
North	Sugar	Achyuta

Pooja for all these Devatas should be performed. Then, display the five Mudras Viz., Garuda, Dhenu, Shankha, Chakra and Gada Mudras chanting the corresponding Mantras. Then, offer Tulasi and flowers. Then offer Pranaams for the above Bhagavat Roopas chanting the sacred Moola Mantra eight times and Vishnu Gayatri, "Naraayanaaya Vidmahe .....".

39. PEETHA POOJA

We must first do pooja for the Peetha Devatas to invoke the Bimbaroopa Srihari in the pratimas for which we are performing the pooja.



The peetha (platform) has four legs. The two parts of the four legs are the lower part and the upper part. There is a broad 'phalaka' (platform) on these legs.

Establish Paramatma for whom Pooja is performed in the center.

Vayu Deva and all other Gurus (Sanaka, Sananda, Sanatkumara, and Sanatsujata) are on the left side outside the peetha while all other Devatas stay on the right side of the Peetha. These Gurus are holding a book on one hand and are displaying the Vyakhyaana Mudra

with the other hand and are always meditating their bimbaroopa (image) of Paramatma. Meditate on these Gurus thus, and offer prayers to the Gurus before starting the Pooja; a person who meditates thus will be a Jnani (sage).

Devatas who are positioned at the foot of the Peetha (Paada):

Agneya : Garuda; Neirutya : Vedavyasa;
Vaayavya : Durga; Eesaanya : Saraswati.

Devatas who are positioned above the foot of the Peetha:

Direction	Abhimani	Devata	Form	Color
Agneya :	Dharmabhimani	**Yama**	In the form of buffalo	Red Color;
Neirutya	Jnaanaabhimani	**Vayu**	Body of Lion	sky blue Color;
Vaayavya	Vairaagyabhimani	**Siva**	Bhutakara	Yellow;
Eesaanya	Ishwaryabhimani	**Indra**	Body of Elephant	Black.

By offering prayers to these Devataas, we get Dharma, Jnaana, Vairagya and Ishwarya.

Devatas positioned on the platform of the Peetha:

East	-	Adharmaabhimani	-	Nirruti;
South	-	Ajnanaabhimani	-	Durga;;
West	-	Avairaagyadhipati	-	Kaama;
North	-	Anaishwaryabhimani	-	Rudra.

By offering prayers to these Devatas, we get rid of Adharma, Avairaagya, Ajnaana and Anaishwarya.

Pray to all these Devatas and request them to be present in their respective places in the peetha kept for Srihari.

Recall to mind and perform Pooja to all Devataas who are present, one above the other, from underneath the Brahmaanda (Universe) upto the Pooja peetha.

We live in Bhooloka. Below that are the seven Lokas. Underneath them is the Deluge (Pralaya Jala). Holding the Pralaya Jala is the Brahmaanda Karpara which is like armor. Beyond this is Prutvi tatva Aavarana (cover); Outside this there are other Aavaranaas which are Water, Agni, Vaayu, Akaasa, Ahankaara, Mahat-tatva and the triple Gunas namely, Tamas, Rajas, and Satva (constituents of everything in Nature or Prakruti) and are placed one outside the other; thus, the second Aavarana (the outside Aavarana) is ten times more extensive than the first one and so on (i.e. each of the outer Aavarana is 10 times bigger than the inner Aavarana that immediately preceeds it).

This entire Brahmanda and the seven Aavaranaas outside are supported effortlessly by Parama Purusha Narayana who has inconceivable, boundless, incomprehensible, capacity and strength.

Above Him is the Aadhaara Shakti Ramaa Devi, who is dependent on Sriman Narayana.

Above Lakshmi Devi is the Koorma Roopi Vishnu (Koorma incarnation) holding the Brahmaanda (Universe). On the back of the Koorma Roopi Vishnu is the Brahmanda Karpara.

Within the Brahmanda is the Pralaya Jala. In that Pralaya Jala is the Koorma roopi Vishnu. Resting on the tail of Vishnu Koorma is "Koorma roopi Vayu Deva".

Above the tail of Koorma Vayu is the thousand headed Shesha Deva, who has immense strength. On one of the thousand heads Prutvi comprising the fourteen lokas is positioned just like mustard. Presiding Devata for Prithvi is Dharaa Devi.

Above that is Varuna who is the Abhimani Devata for the Ksheerasagara (Ocean of milk). Above that is the Rama Roopi Swetadweepa. A Mahamantapa made of Gold and fitted with precious Navarathnas is there. Sri Devi taking the roopa of this mahamantapa is performing seva to Srihari.



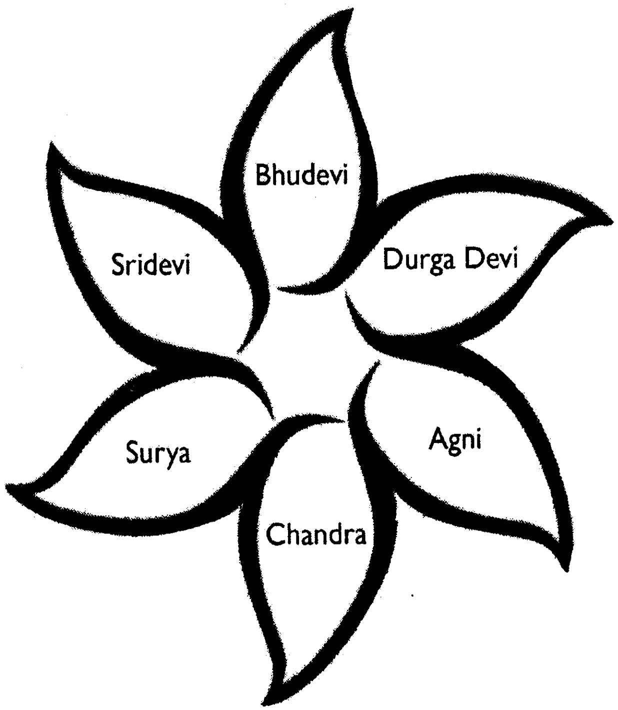
(Central Part of the lotus)
↑
Eight Petalled Lotus
↑
Steps (Four Sides)
1. Atma (East)
2. Antaraatma (South)
3. Paramaatma (West)
4. Jnaanaatma (North)
↑
Six Petalled Lotus
↑
Golden Mahamantapa
↑
Shweta Dweepa
↑
Ksheera Sagara
↑
* Bhuloka

7 Satyam
6 Tapa:
5 Jana:
4 Maha:
3 Sva:
2 Bhuva:
* Bhuloka
1 Atala
2 Vitala
3 Sutala
4 Talaatala
5 Mahatala
6 Rasatala
7 Patala
↑
Sesha
↑
Vayu Kurma
↑
Vishnu Kurma
↑
Brahmanda Karpara
↑
Vishnu Kurma
↑
Prutvi tatva
↑
Water
↑
Agni
↑
Wind
↑
Space
↑
Ahankaratatva
↑
Mahat tatva
↑
Tamas
↑
Rajas
↑
Satva
↑
Ramadevi (Adharasakti)
↑
Paramapurusha

Within this mantapa there is a lotus; That is also Rama Devi. That lotus has six – petals; three petals are in the front and three petals are in the rear side.

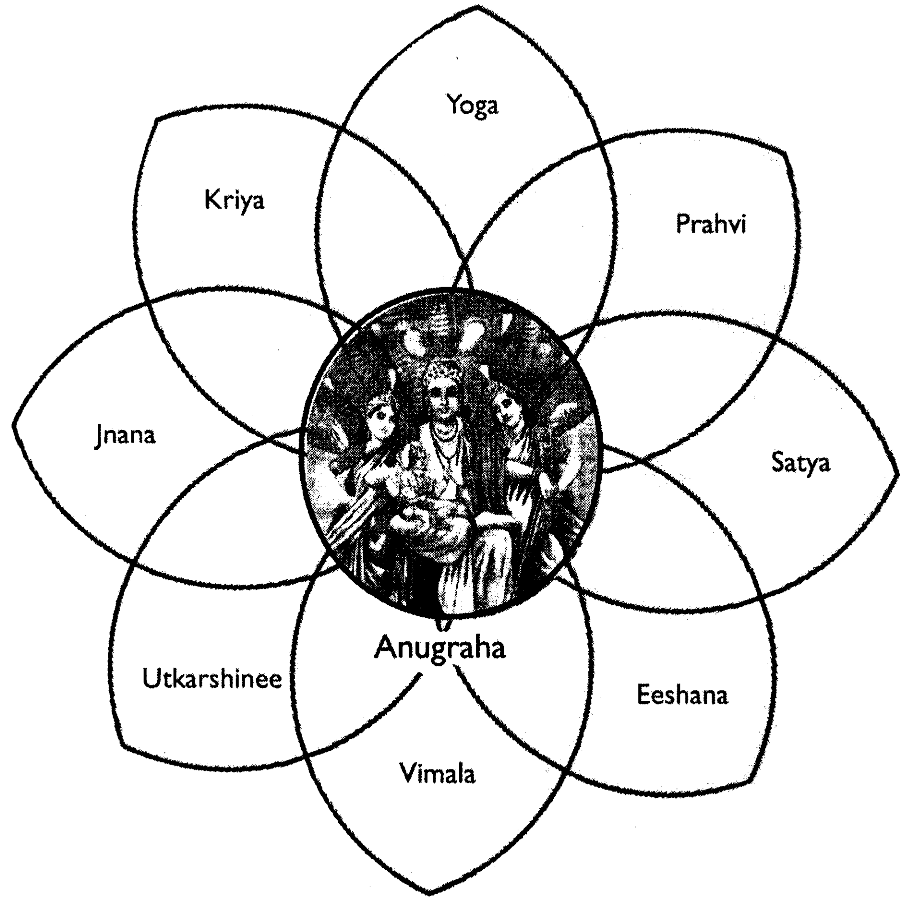
In the rear left petal is Sathvabhimani Sridevi; in the rear central petal is Rajobhimani Bhudevi; and, in rear right petal is Tamobhimani Durga Devi.

In the front left petal is Surya; in the central petal is Chandra; and in the right petal is Agni.



At the center of the above six-petalled lotus is an eight-petalled lotus. Steps are there in all the four directions to climb to the elevated eight-petalled lotus.

Atma, Antaraatma, Parmaatma and Jnaanaatma are the four forms (roopas) of Srihari. These roopas of Bhagavan are in the form of a flight of steps. These are Atma (in the East), Antaraatma (In the South), Paramatma (in the West) and Jnaanaatma (in the North).



In the eight petals of the eight-petalled Kamala referred to earlier, lie the different Stree roopas of Srihari each performing a certain service (seva) as described below:

1. Vimala: Chatra (holding the umbrella);
2. Uthkarshinee: Chamara;

3. Jnana: Vyajana (Fan);
4. Kriya: Showing the mirror;
5. Yoga: Singing;
6. Prahvi: Dancing;
7. Satya: Vadya;
8. Eeshana: Sthotra; and
9. Anugraha: Stays in the central part of the lotus and offers the service of these eight Roopas to Srihari.

Each of these nine Roopas has three Roopas; these are Ichcha, Jnana and Kriya. For example, for the Vimala Roopa these Roopas respectively are Vimala Ichcha, Vimala Jnana and Vimala Kriya and so on for other Roopas also. Thus there are (9X3=27) Roopas. All these Roopas are none else but Sri Hari Himself.

Special phala is achived when meditating the existence of all these Roopa Devataas thus.

After this, recollect and offer prayers to the Sesha Deva who is adorned with divine gems and who is the personification of yogapeetha on the Anugraha Devata. In this Sesha Deva, Lakshmi Devi resides in the form of woolen blanket studded with gems (Rathnakambala), cot, bed and pillows. Paramatma is seated there.

Mentally remember all these Devatas who are present outside the Brahmanda upto the Peetha of Srihari and offer prayers to them Finally, invoke the indwelling Bimbaroopi Paramatma at the center of all these peetha Devatas.

Invoke all Devatas as described above and offer the salutations (Upacaras) – Arghya, Paadya, Achamana, etc. with water.

Chant "yasya smrutya..... ." and submit the pooja to Srihari.

40. HRUDHAYAKAMALAVIKASA

(BLOOMING OF THE LOTUS WITHIN THE HEART)

First offer prayers to the image of Srihari within us. This image form of Srihari resides in our heart.

Various types of similarities exist between Srihari and us. Also, we have special numerous and varied types of dependence on the Bimbaroopi of Srihari every moment. Recollect as far as possible this dependence individually, everyday and every moment; and also, mentally recollect the image - reflexion (Bimba – Pratibimba) relationship between Srihari and us and perform the Pooja.

Such an image (Bimbaroopa) of Srihari is present in three forms in our entire physical body, in the central portion of the heart (hrudayakamala) within our physical body, in the entire energetic soul (Jivachaitanya) and also in the heart (hrudayakamala) of our energetic soul (Jivachaitanya).

These three forms (roopas) in the heart are

(i) Praadesha (ii) Moolesha (iii) Agresha

(I) The Bhagavat roopa known as Praadesha occupies the entire heart, provides refuge to the soul (Jiva) and also is the residing place for the soul (Jiva).

(Ii) Moolesha stays at the base of the central (core) portion of the heart (Hrudayakamala). He carefully holds the Jiva so that it does not move here and there. His size is just as much as the top portion of the thumb.

(Iii) Agresha is of the same size as that of the full thumb. He stays in the top portion in the center of the heart (Hrudayakamala).

While sleeping (Sushupti), Agresha drags the Jiva within Him and holds the Jiva tightly and puts the Jiva to sleep. He is the Paramatma known as Praajnya.

Jiva wakes up only when he comes out of Praajnya (Agresha).

Praajnyaroopa Paramatma, known as Agresha, is in our heart (Hrudayakamala). We invoke Him in the idols. Meditate on this form of Bhagavan, perform pooja once within the heart and invoke Him in the idols. When we perform Pooja to the idols belonging to someone else, we must invoke Suryantargata Narayana in the idols and then do the Pooja.

First, meditate upon this image of Srihari (Bimbamurti) within us The abode for this Bimbamurthi is the Hrudayakamala. This Bimbaroopa is unique for each one of us. To invoke this Bimbaroopa in the idols outside, the lotus within our heart (hrudayakamala) should first be made to bloom.

This lotus in the heart (Hrudayakamala) is in an upside down form The tip of the lotus petals (Kamaladala) is slightly bent. Chant the Vayu Beejakshara "Yam" and make this Hrudayakamala stand upright; then, Chant the "Omkaara" and lift the front part of the bent lotus petals Knowledge (Jnaana) that Srihari is supreme in the form of Sun makes this lotus bloom.

After this think, once again that all the Peethadevatas referred to earlier are present in the lotus and offer salutations (Pranaams) to the magnificent Bimbamurthy who resides above all these peethadevatahas.

There is an eight petalled lotus in our heart. Surya Mandala, Chandra Mandala and the Agni (Vahni) mandala are located one above the other in that lotus.

There is a peetha. On that peetha, imagine that the majestic Srihari (Bimbamurthy) is present above Sesha and meditate on Him starting from foot (Paada) up to the crown on the head.

41. BIMBAROOPA DHYANA, AVAHANA (MEDITATING AND INVOKING BIMBAMURTI)

It is very neccessary that one learns first about the Bimbaroopa within us.

It must be realized that everything starting from Goddess Lakshmi Devi up to even a grass are all under the control of Srihari.

Our existence is because of Srihari's desire. Our breathing is because of His support. Our knowledge is dependent on Him. He is responsible for our actions. He is present in our mind, sensory organs and body. Let us understand these statements a little more in detail.

Human brain is very strange. It has not been possible for any scientist to understand it completely.

Even the smallest defect in the brain will cause danger to life.

The numerous cells in the brain which undergo the cycle of births and deaths everyday disclose the unfathomable extent of this universe.

Number of activities is taking place without the knowledge of the soul (Jiva). Bimbaroopi Paramatma, who is present in the various parts and cells in different forms, is carrying out these activities. Therefore, we are under the control of the Paramatma.

Thus, the Paramatma pervades everywhere - inside, outside and in all places. From the beginningless period to the endless period He has been the origin, seed, source and support and carries out all our actions.

Mentally perform the Shodashopachaara pooja to Srihari and peetha devatas and Aavarana Devatas.

Admire and meditate on Srihari, the lord, who is seated in the lotus (kamala) in the central part of the heart; invite Him with devotion and request Him to be present in the idols outside.

"Oh. Bimba Deva! I invite you to come and be present in the idols in the Peetha. "Oh! Srihari! Please come out and manifest yourself in the Pratima".

Thus pleading, lead Srihari from the heart (Hrudaya) to Brahmaranddhra (Spiritual center at the top of the head) passing through the Sushumna Naadi; (spinal cord); then, request Srihari to come down through the left nostril when we exhale and occupy His position in the Tulasi and flowers placed in the Anjali.

Perform Shodashopacara Pooja to Srihari who is now present in the Tulasi and flowers in the hands chanting "Arghyam Samarpayami" Place the Tulasi and flowers on the idols and imagine that Srihari in Tulasi has entered the idols.

The idols for which we are performing the Pooja are made up of metal. It should be understood that within this idol is the bright and shining idol carved by Viswakarma.

Invoke Srihari in the idol.

Chant the shloka "Udhyad raviprakara....." and meditate upon Vayu Deva and invoke him in the Vishnu pratima. Here Vayu Deva is the first golaka.

Chant the shloka "Kausheyapethavasanaam " and meditate upon Mahalakshmi Devi and invoke her in the Vayu golaka.Here, Lakshmi Devi is the second golaka.

Chant the shloka "Udhyad bhasvat Samaabhasa:..." and meditate upon Srihari; invoke Srihari who is residing in our Hrudayakamala in the Lakshmi golaka.

Srihari is Swatantra (independent) Superior to all (Sarvottama).

It should not be misunderstood that Sri Hari is not already present in the idols. Srihari, is present everywhere; therefore, he is already

present in the idols in different Roopas even before we invite Him. Despite this, we specially plead to the Bimbaroopi Paramatma to occupy the Pratimas and accept our Pooja.

Thinking of Srihari's Form in the idols (Chintana of Bhagavath Roopa in the Idols):

Mentally think that this form of Srihari is present in the idols as explained below:

One form of Srihari is invoked in the idol for which we are performing the Pooja. It is of the same size as that of the idol itself. The form (roopa) of Bhagavan which pervades the entire idol has many organs (indriyas) and limbs (angas) which are all only the different forms of Bhagavan. For example, Eyes of Bhagavan is Kapila; Praana is Narasimha; Vaak – Bhargavaraama; head – Aniruddha; Right and left hands – Pradyumna; the two legs – Sankarshana; Middle part of the body – Vasudeva and so on.

Kapila namaka Paramatma who resides in the eyes also has eyes, Praana, Vak, head etc., One should realize that all these are once again Kapila and other roopas of Bhagavan.

Do Matrukanyasa, Tattvanyasa, Panchanganyasa and Ashtaksharanyasa.

Touch the idols and chant the Moola Mantra twelve times.

Then display the Aavahana, Samsthaapana, Sannidhaapana, Sammukeekharana, Sannirodhana, Avaguntana mudras.

Chant the Mantras Aavahito Bhava, Sthaapito Bhava, Sannihito Bhava, Sanniruddhro Bhava, Sammukho Bhava, and Avakuntitho Bhava.

42. ABHISHEKA VIDHI

Mentally think that the weapons such as Chakra etc and various ornaments adorn Srihari; Offer prayers to them and slowly remove them. Then, pray to Srihari "Hey Swamin! Please come to the place where I can carry out your Snaana". Then chant the mantra "Idham Vishnurvichakrame...." and put on the Golden Sandals to Him.

Perform the upachaaras with Chatra, Chamara, and other grand services, hold His Hands and lead Him to the Snaana peetha and make Him sit there; chant the mantra "Bhadram Karnebhi.....".

Again display the six mudras starting with the Aavahana Mudra. Then, wash His hands and legs with holy mud (Mrutika Shoucham); offer Him water to gargle (Gandoosha), to clean His teeth (dantadhaavana) and to wash His face (Mukhaprakshalana). For this purpose pour water in the Pela with Uddharani chanting the Narayana Mantra.

Then, think that Vayu Deva serves Srihari by holding the umbrella (Chatra), bushy fan (Chaamara), showing the mirror (Darpana) and offering seat. For this purpose chant Narayana Mantra and offer Tulasi to idols of Srihari or pour water exclusively in the pela.

Likewise, think that Goddess Ramaa Devi combs His hair with her own hands, massages oil to His hands, legs with oil, and applies scented oil with Kasthuri and other such scented powders for oil bath, gives bath with hot water from a golden vessel. For this purpose, offer Tulasi dala.

Earlier (in Section 37) "Arghyaadi Pancha Paatra Pooja" has been performed. Using the water from those vessels, offer Arghya and other services (Sevas) to Srihari.

Then, think that the Devatas as described below are offering services and the upachaaraas:

Imagine that Arghya is offered by Lakshmi Devi. Chant the Narayana mantra and "Apohishta mayo Bhuva....."; take the Paatra with water for Arghya, touch the Shankha and offer Arghya to Srihari.

When other Devataas like Saraswati, Rati, etc., offer Paadya, Achamana, etc., imagine that these services are offered to Srihari through Lakshmi Devi.

Imagine that Paadya is offered by Saraswati Devi. Chant the Narayana mantra and "Asmin rashtre....."; take the paatra with water for Paadya; touch the Shankha and offer Paadya to Srihari.

Imagine that Achamana is offered by Rati Devi. Chant the Narayana mantra and "Shanno devi....."; take the paatra with water for achamana; touch the Shankha and offer water for achamana to Srihari.

Imagine that Madhuparka is offered by Brahma Deva. Chant the Narayana mantra and "Madhuvaata....."; take the paatra with Madhuparka, touch the Shankha and offer Maduparka to Srihari.

Imagine that Punaraachamana is offered by Shanti Devi. Chant the Narayana mantra and "Shanno devi....."; take the paatra with water for Punaraachamana, touch the Shankha and offer water for Punaraachamana to Srihari.

Imagine that Snaana is performed by Varuna Deva. Chant the Narayana mantra and "Asmin rashtre....."; take the paatra with water for Snaana, touch the Shankha and perform Snaana to Srihari.

43. PANCHAMIRTA ABHISHEKA

Perform Abhisheka with milk, curd, ghee, honey and jaggery. These are the only five important substances used in Panchamirta.

Ringing the bell,

Utter the mantra "Om Apyaayasva gotamo....."
and perform Abhisheka with milk.

Utter the mantra "Om dadhi kraavno..... "
and perform Abhisheka with curd.

Utter the mantra "Om ghrtam mimikshe....."
and perform Abhisheka with ghee.

Utter the mantra"Om madhu vaataae....."

and perform Abhisheka with honey.

Utter the mantra "Om svaduhu....."

and perform Abhisheka with sugar.

When possible, Abhisheka may be performed with tender coconuts, sugarcane juice and fruits. But, these are not part of Pancaamruta.

The Shastraas say that when Abhisheka is performed with water Srihari pardons ten wrong doings; when Abhisheka is performed with milk Srihari pardons one hundred wrongs; likewise, with curd He pardons one thousand wrongs; with Ghee it is ten thousand wrongs; with honey it is one lakh wrongs; with the sugar cane juice it is ten Lakhs; with tender coconut it is one crore and with scented water He pardons all the wrong doings.

Perform Abhisheka with Sudhdhodhaka (pure, clean water) after each Abhisheka with pancamruta substance. Offer the ten upachaaras which include Vastra, Aabharana, Yagnopaveetha, Aasana, Gandha, Pushpa, Dhupa, Deepa, Naivedya with fruits and Namaskaara.

44. SUDDHAJALA ABHISHEKA

After performing Panchaamruta Abhisheka, perform Suddhodhaka snaana with Shankha filled with kalasha water simultaneously ringing the bell (Ghante). At that time, chant Purusha Sukta. Abhisheka should not be performed without chanting Purusha Sukta. Only when Abhisheka is performed chanting Purusha Sukta it becomes teertha. When time permits, chant Vishnu Sukta, Gharma Sukta, Samudra Sukta, Aatvaahaarsha Sukta, and Vishvakarma Sukta; also, chant Pavamaana Sukta; at least, the three varghas starting with "pavasva", one vargha of "Ya Indho" should be chanted. Abhisheka should be performed chanting "Jithanthe" Stotra "Suvarna Parmaanuvak", "Narayana varma", "Brahma Sutra", "Ashta Mahamantra" and "Anubhashya".

Then perform Abhisheka with Poorna Kumbha directly chanting the names of all the Kalasha devatas starting with "Om Am Ajayanama:" upto "Om Shimshumaaraaya Nama:".

Then, imagine that "Aja" and other Bhagavat roopas in the Kalasha merge with the Bimbaroopa in the idol.

Perform Abhisheka with Swadudaka directly.

45. GANDHA-TULASI SAMARPANA (OFFERING GANDHA & TULASI)

Then invite Srihari with the words "Oh Swamin! Please come to the Bhoga Simhaasana (decorated Simhaasana)"; request Him to be seated.

Prepare a paste mixing Agaru, Tulasi Kaashta, Kadambha, Devdaaru, Bilwa and roots of agastya, gandha and kunkuma; make small balls from this paste prepared with gandha, Take these balls along with Tulasi Dala, touch the Shankha and respectfully place them on the Saaligraama and the Pratimas; then, chant the mantras "Gandhdwaraam....." and "Srikantam Chandhanam....." ; wash the hands after each upachaara. Then, perform Tulasi archana.

Tulasi Dalas should be offered one by one. Elders have said that archana with Tulasi dalas yields enormous benefits. Closeness to Srihari is one of the greatest rewards.

Even then, it is not possible to list the rewards one gets by performing archana with Tulasi dalas one by one, each time chanting Srihari's names. Sri Tulasi is such an important and great means of performing Pooja to Srihari.

Similar to offering Tulasi, offering tender leaves of Durvaa grass, Bilva, Brungaaraka, Maalati, Kusha and other leaves is satisfying the requirements of the Shaastraas.

As a result of performing Pooja with tender Durva leaves, Srihari bestows on us the the reward one would get by performing all the Yagnas. For this reason, one should offer tender Durva leaves.

One who submits Bilva grass will be respected after salvation. Hence, one should offer Bilva leaves.

Even if one offers Shami leaves without knowing it, there is no doubt that Srihari would bless him with the highest state.

By performing Pooja with Brungaaraj leaves to Srihari, he will be rid of all diseases in old age and will attain Mukti.

By offering garland to Srihari, it is certain that one begets gains of food

Chant the Keshavaadi twenty four Names, the Mathsyaadi ten Names (Dasaavathaara Naamaas), Narayanadi hundred names, Vishnu Sahasra Naama and Brahma Sutra. The phala as a result of performing Tulasi Archana is immense.

46. POOJA FOR SRIHARI'S WEAPONS AND ORNAMENTS

Perform Pooja to the weapons and ornaments of Srihari and their presiding deities.

	WEAPON	PRESIDING DEITIES
1.	Chakra	Durga
2.	Shankha	Sridevi
3.	Gada	Vayu
4.	Padma	Bhoodevi
5.	Sword	Durga
6.	Bow	Saraswati
7.	The five Arrows	Tha Pancha Praanaas of Mukhya praana which are Praana, Apaana, Vyaana, Udaana Samaana.

	ORNAMENTS	PRESIDING DEITIES
1	**Kaustubha mani**	Brahma
2	**Vana Maala**	Sridevi
3	**Srivatsa**	Sri

Mentally decorate Srihari with all these weapons and ornaments.

Srihari Himself is in the form chakra and other weapons. They are supremely spiritual weapons.

Bhagavan who is in these weapons destroys independently all the enemies by Himself. Rama Devi in the supremely spiritual form is in these weapons.Various different presiding Devatas are present in the other inanimate weapons.

Bhagavan is with Chakra and other weapons. These are all splendorous weapons.

47. AAVARANA DEVATA AAVAHANA, POOJA (INVOKING THE PRESIDING DEITIES)

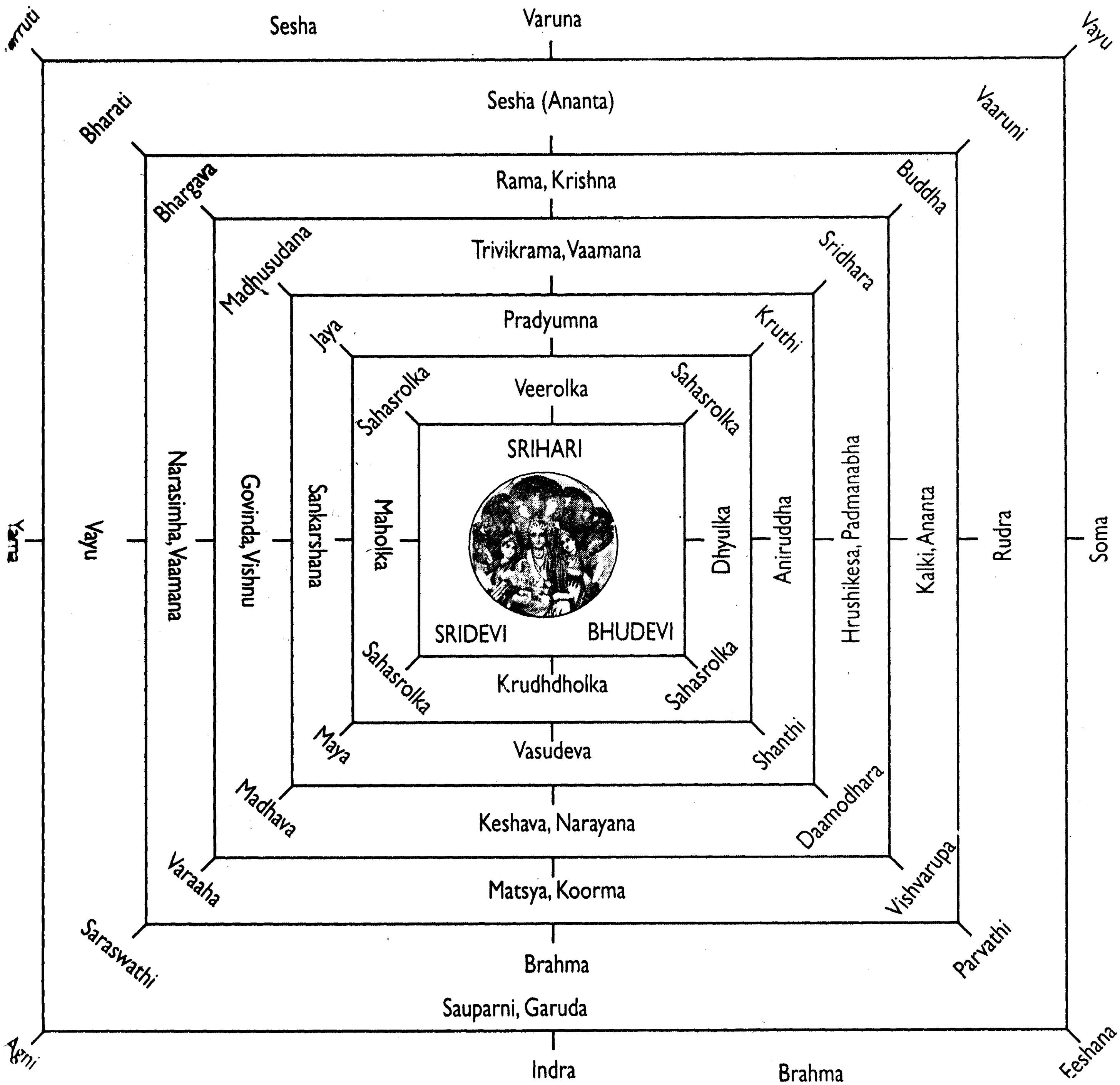
The presiding deities should be invoked around Srihari by chanting their names. Srihari is in the center; to the left of Bhagavan is Sridevi; and to the right of Sri Hari is Bhudevi; positions of other Devataas are shown in the Table given in the next page.

Invoke and meditate upon these Aavarana devatas who are facing the God and offer them separately Arghya, Paadya, Achamana, Madhuparka, Punarachamana, Snaana, Vastra, Vibhushana, Upaveeta, Aasana, Gandha and Flowers. For this purpose pour water in the Pela with Uddharini.

POSITIONS OF AAVARANA DEVATAAS

		*SRIDEVI		SRIHARI	* BHUDEVI		
1	**East**	Kruddholka	Vasudeva	Keshava, Narayana	Matsya, Koorma	Brahma	Indra
2	**Aagneya**	Sahasrolka	Maya	Madhava	Varaaha	Saraswati	Agni
3	**South**	Maholka	Sankarshana	Govinda, Vishnu	Narasimha, Vaamana	Vayu	Yama
4	**Nairuthya**	Sahasrolka	Jaya	Madhusudana	Bhargava	Bharati	Nirruti
5	**West**	Veerolka	Pradyumna	Trivikrama, Vaamana	Rama, Krishna	Sesha, (Ananta)	Varuna
6	**Vaayavya**	Sahasrolka	Kruti	Sridhara	Bhuddha	Vaaruni	Vayu
7	**North**	Dyulka	Aniruddha	Hrushikesha Padmanabha	Kalki, Ananta	Rudra	Soma
8	**Eeshanya**	Sahasrolka	Shanti	Daamodara	Vishwarupa	Parvati	Eeshana
	Direction ↑					*(Garuda & Sauparni are in the front)	(Brahma at the Front & Sesha in the back)
	*** Aavarana →**	**2**	**3**	**4**	**5**	**6**	**7**

* (Sridevi & Bhudevi are in the 1st Aavarana surrounding Sri Hari who is in the center)


Sesha
Varuna
Vayu
Bharati
Sesha (Ananta)
Vaaruni
Bhargava
Rama, Krishna
Buddha
Madhusudana
Trivikrama, Vaamana
Sridhara
Jaya
Pradyumna
Kruthi
Sahasrolka
Veerolka
Sahasrolka
SRIHARI
Vayu
Narasimha, Vaamana
Govinda, Vishnu
Sankarshana
Maholka
Dhyulka
Aniruddha
Hrushikesa, Padmanabha
Kalki, Ananta
Rudra
Soma
SRIDEVI
BHUDEVI
Sahasrolka
Krudhdholka
Sahasrolka
Maya
Vasudeva
Shanthi
Madhava
Keshava, Narayana
Daamodhara
Varaaha
Matsya, Koorma
Vishvarupa
Saraswathi
Brahma
Parvathi
Sauparni, Garuda
Indra
Brahma
Eeshana

48 DHUPA AND DEEPA

Show Dhupa Aarathi to Narayana along with all the Peethaavarana Devatas. This Dhupa has 10 components; these are Gandha, Agaru, Karpoora, Devadaru, guggula, Jaji pala, Vilva (Kungiliya), Usheera (Vetiver – fragrant root of a plant), Koshtam and Saalaniryaasa. Cow's ghee should be added to the dhupa.

Dhupaarati to God should not be performed by blowing air using the hands or cloth or blowing through the mouth. Dhupaarati should be held in the hand; and if necessary air should be blown through a hand fan.

It is necessary to ring the bell while showing Dhupaarati. When one perceives Srihari with full devotion, crores of generations of his lineage will prosper.

Although we smell the pleasant scent of dhupa, it is not affected and does not become Nirmalya.

Perform Ekaarathi with three cotton wicks (Trivarthi) soaked in ghee. This Ekaarathi should be shown three and a half times from foot to head and then the wicks are put off. Otherwise, Daityas will take away benefits of performing the Aarati.

49. NAIVEDYA

On Ekadasi days only fruits and coconut or milk should be offered as Naivedya; Any item which is fried, baked or cooked should not be used for Naivedya. The Naivedya offered to Srihari on the Ekadasi day is to be offered again as Naivedya to Lakshmi Devi on the Dwadasi day.

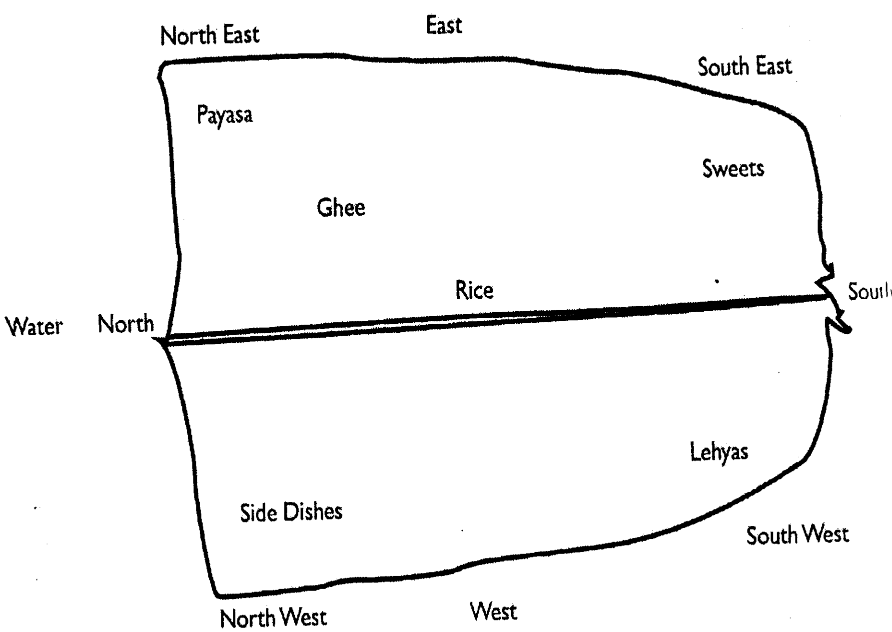
Clean the place in front of the God and wipe the place with cowdung. Make a square figure (mandala) and write the Beejakshara "Sri" (श्री) on the mandala. If Mandala is not made Daityas will take away the Naivedya.

On the square mandala place a three legged peetha; if a three legged peetha is not available, place three flowers and above that place a plaintain leaf and when possible a golden plate or a silver plate may be placed above that.

Srihari will be very pleased when Naivedya is performed with gold, silver, bronze, or mud vessels or lotus leaves.

First, pour a little ghee on the leaf or plate (Paathraabhighara). First rice, then salt and pickles are served; then serve the four types of food namely, Lehya (capable of being licked), Peya (drinkables), choshya (suckables), Khadya (capable of eating after biting).

Then, six types of rice varieties such as Paramaannam (Payasa) Chitraanna (puliyodara), Haridhraana (lemon rice), Kevallanna (simply rice – white rice), Huggi (Venn pongal) Gudodana (rice with jaggery) are served.



In the Agneya (South east) direction Bhakshyas (sweets) are served; in the Eesanya (North East) direction Payasa is served; In the Neiruthya (South West) direction Lehyas are served; In the Vaayavya North West) direction side dishes are served. Rice is served in the center; between the rice and Payasa ghee cup is placed. Water should be kept on the right side of the leaf.

Then think that these cooked items have been prepared for Narayana by the Devatas.

One should contemplate and think that the rice is prepared by Saraswati; Bhakshyas by Vayu Deva; Payasa by Bharati Devi; dhall Items by Brahma; Ghee by Mahalakshmi; and vegetables by Indra, Shachi and others.

Take some water which has been separately kept for Naivedya Prokshana (See Agriyodaka); add Tulasi dala to that; sanctify this water by chanting the Narayana mantra eight times.

Sprinkle (Prokshana) this water on the items kept for Naivedya chanting Vishnu Gayatri - "Narayanaya Vidmahe. . "

Chanting the Narayana Mantra eight times and the Shloka "sauvarnaihi ... ." touch the Naivedya Padaartas and sanctify them.

MUDRA PRADHARSHANA (DISPLAY OF MUDRA):

Dhenu Mudra is displayed to convert the naivedya padarthaas into Amruta; Chakra Mudra for protection; Garuda Mudra for making it non-poisonous; Shankha mudra for purification; Meru Mudra for increasing the quantity of rice; Chandra Mudra for coolness (Sheethala). These Mudras are demonstrated chanting the corresponding Mantras.

INVITING SRIHARI TO THE DINING PLACE

Then, invite and lead the omnipresent Srihari who is the lord of Lakshmidevi and supreme among all the Devataas.

Offer golden sandals embedded with precious stones (Ratnas). Mentally, offer handshake (Karavalambana) to Srihari who is seated on the throne.

Devataas hold umbrella, swing the Chamara, blow air with Vyajana (a type of hand fan) and are serving Srihari.

Reverberating proclamations are made before Srihari to the effect that "let there be victory to the Lord of the Lords! Let there be victory to the Lord of Sridevi! Let there be victory to the omnipresent Srihari."

Rows and rows of torches are held by Devataas. On the sides, pillars of diamonds (Ratna Stambha) are shining. Carpets studded with Rubies are spread. Tender Thoranas (festoons) are tied and the arches are decorated.

The whole area is filled with pleasant smell from flowers and pleasing fragrance from dhupa which is enjoyable to heart.

Apsara ladies are dancing nearby.The sporting gestures of the different Avataaraas of Srihari are portrayed vividly with action and emotion.

Some Gandharvaas are singing. Some others are beating the five types musical instruments and are serving Srihari.

Srihari has been invited and brought to the dining place. The floor in the dining place is made of gold. It has walls of crystals, diamond pillars, steps made of Gems (Rathna); windows are made of vaidurya (Opal – a precious stone); doors are made of Maanikya (Ruby); the thresholds (doorstep) are made of corals; the divine pedestal is broad and made of gold.

The pillars are tied with banana trees. Bananas, wood apple, jambo fruits, mangoes and grapes are hung in bunches. The thoranas are made of tender green leaves. Pleasant smelling flowers are sprayed all over the ground; flower garlands are tied to the walls and pillars; This mantapa which has four pillars of gold; they are full of Rathnas and are shining beautifully; Think that the central sacred pedestal has six steps made of diamonds, crystals and vaidurya.

Mentally think that Srihari along with Sri Devi and Dhara Devi (Bhu Devi) is seated in the above sacred pedestal located in the dining place.

DEITIES FOR SAAKSHI BHOJANA

(DEVATAAS TO DINE ALONGSIDE SRIHARI)

After this, it is necessary to invite many others to dine alongside Bhagavan (saakshibhojana) at the time of naivedya for the Bimbamurti.

No one else is eligible to sit in the same row alongside Paramaatma who is the Master of the world, Lord for everyone, and Supreme among all.

Only those who are equal to Srihari can sit to take food alongside Srihari in the same row. Is it not a fact that Srihari Himself is equal to Srihari? Therfore, only Srihari should be seated alongside Bhagavan for Saakshibhojana.

Therefore, invite Padmanaabha who is in the Anantaasana, Narayana who is in the Shwetadweepa, Vikuntha who is in the Vaikuntha, Bimbaroopa known as Purusha (Purushanaamaka Bimbaroopa), Savitrunarayana in Aditya and in addition Keshavaadi twenty four forms (Roopas) thus:

"At the time of Naivedya for my Bimbamoorti Sri Hari, all of you, who are equal to Him (not different from Him) and although you are all ever satisfied, please come for Saakshibhojana".

All these Bhagavat roopas recognize our sincere prayers, accept our invitation and grace their presence in the Saakshibhojana.

ASANA PAATRA VINYAASA
(ARANGING THE SEATS AND LEAVES FOR DINING)

All these Devataas should be seated in the following order:

There is prominent (Pradhaana) seat above the pedestal (Vedika); there are twelve seats each on the right and left sides thus making up twenty four seats; there are five seats in front of the main seat.

The main seat is meant for Srihari whom we have invoked; Sridevi and Bhudevi are seated on either side of Srihari.

On the right side, Keshava, Narayana, Madhava, Govinda, Vishnu, Madhusudana, Trivikrama, Vaamana, Sridhara, Hrishikesha, Padmanaabha, Damodara are to be seated.

On the left side Sankarshana, Vasudeva, Pradyumna, Aniruddha, Purushottama, Adokshaja, Naarasimha, Achyuta, Janaardana, Upendra, Hari and Sri Krishna are to be seated.

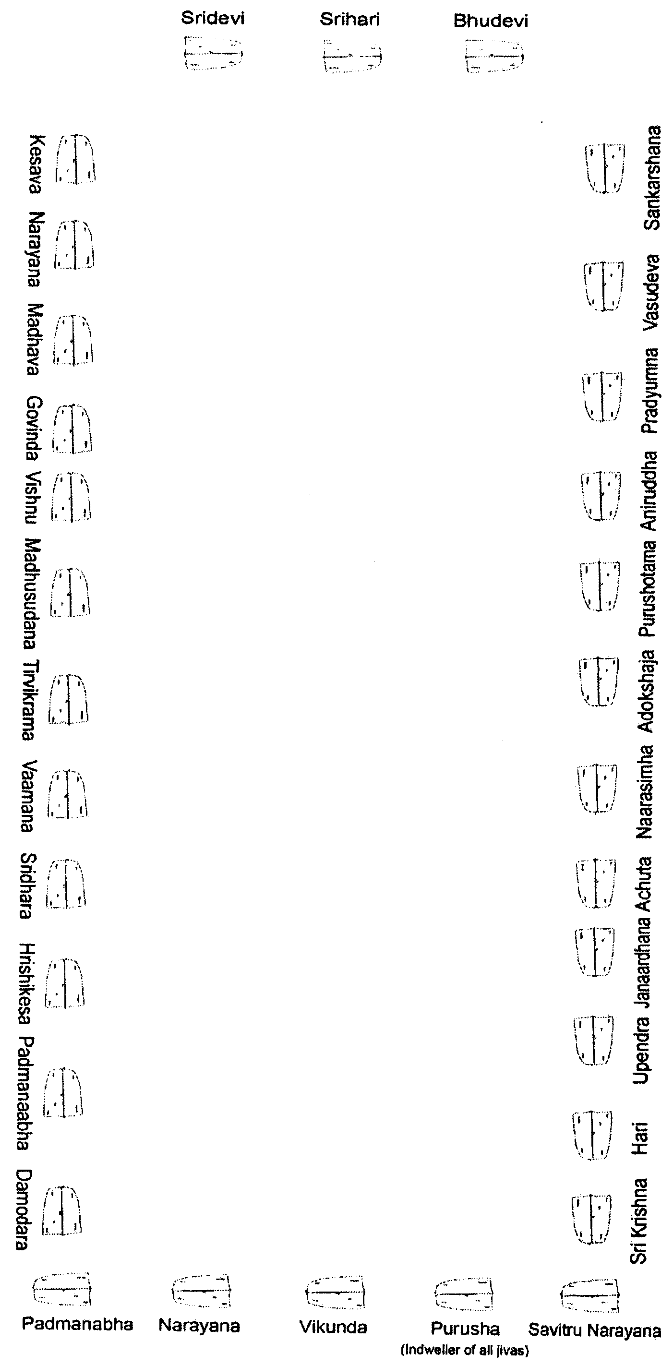
Padmanabha, Naarayana, Vikunda, Purusha (the indweller of all Jivas) and Savitru Narayana which are the five forms (Roopas) of Srihari are to be seated in the row in front of the main seat.

All these Bhagavat forms climb the steps and occupy their seats amidst pomp and splendor of the dance, Music, Vaadya and proclamations of Victory to Srihari.

Place a broad and full banana leaf with a pointed end in front of Srihari.

Above that place a big Golden plate and keep big bowls and many small cups.

On the right side of the banana leaf, place a big pot shaped vessel with a small mouth - Paaneeya Kalasha embedded with diamonds. Place small vessels by its side (upa paatra).



On the right as well as on the left sides are two golden standing lamps (deepastamba). These lamps are lighted with wicks immersed in ghee which yield a very pleasant smell

After preparing thus, think that Anna, Paramaana and other cooked items are served by Sridevi herself in one of her forms.

This is one amusement for Srihari who is ever satisfied. This is also one seva of Sridevi. Vayu (Mukhyapraana) deva is blowing cool breeze with a fan which yields a pleasant smell.

Bharati Devi and Saraswati Devi and others are moving here and there and are serving Srihari all the time.

DEVATA FORMS AND THE ABHIMANI DEVATAS IN THE FOOD ITEMS:

Think that different Abhimana Devatas and different forms of Sri Hari are present in the various food items prepared and served as Naivedya

These should be contemplated as given below:

	Food Items	Abhimani Devatas	Roopa of Sri Hari
1.	Rice	Chandra	Keshava
2.	Paramaanna	Bharati	Narayana
3.	Bhakshya (Sweets)	Surya	Madhava
4.	Ghee	Lakshmi	Govinda
5.	Ksheera (Milk)	Vaani	Vishnu
6.	Cream of Milk	Brahma	Madhusudhana
7.	Butter	Vayu	Trivikrama
8.	Curd	Soma, Varuna	Vamana
9.	Dhal with ghee	Garuda	Sridhara
10.	Keerai varities (Spinach)	Mitra	Hrushikesha
11.	Vegetables (side dishes)	Sesha	Padmanabha
12.	Sour Varieties	Girija	Damodara
13.	Non sour items	Rudra	Sankarshana

	Food Items	Abhimani Devatas	Roopa of Sri Hari
14.	Jaggery, Sugar	Indra	Vasudeva
15.	Side Dish	Bruhaspathi	Pradyumna
16.	Bitter items	Yama	Aniruddha
17.	Mustard, Camphor Asafoetida, Cardamom	Manmatha	Purushottama
18.	Food cooked with Milk, Oil, Ghee	Jayanta	Adhokshaja
19.	Pickles and Salted items (Sandige)	Daksha	Narasimha
20.	Preperations Made from urid dhall	Manu	Achyuta
21.	Salt	Nirruti	Janardana
22.	Fruit Juice	Ahankarika Prana	Upendra
23.	Tamboola	Ganga	Srihari
24.	Water	Budha	Sri Krishna
25.	Paaka Shuddhi (Purification of food)	Pushkara	Hamsa
26.	Ruchi (taste)	Rati	Vishwa
27.	Leaf	Agni	Bhargava
28.	Firewood	Vasanta	Vrushabha
29.	Cook	Mahalakshmi	Vishvambhara
30.	Dining Place, Mandala	Bhoo Devi	Varaaha
31.	Naivedya Plate	Ganapaty	Sanatkumara
32.	Screen	Vishvaksena	Purusha
33.	Tulasi	Rama	Kapila
34.	Serving Plate	Durga	Satya
35.	Caretaker for vessels	Varunee	Ananta

One should realize that we have served to Srihari food items in which the total presence of the various Roopas of Srihari and Abhimani Devatas are there.

Take some water in the hand and do Parishechana (pouring water all around the food items in a circle) with the mantra "Satyam Thva Ruthena parishichami"

Then, pray to God by saying "Hey Bhagavan! Mahalakshmi is giving you the Sudharasa (nectar) known as Aposhana in your right hand please accept this; Oh! Controller of all devotees! Please drink the nectar and take food as you please". Utter the mantra "Amruthopa staranamasi svaaha" and pour water in the Pela.

Then, offer water five times in the Pela with Shankha or Udhdharini to Narayana, Vasudeva, Sankarshana, Pradhyumana and Anirudhdha who are known by the names Praana, Apaana, Vyaana, Udhaana, Samaana. This is known as "Pancha Praanaahuthee".

Then, pray to Srihari thus: "Oh, Bhagavan! All substances such as Anna, side dishes (Sadaka), dhall items etc., prepared in my house today are dedicated to you. All substances consumed by human beings, animals, cows, birds, insects, trees, animals that live in water, Rishis, Gandarvas, Devatas, Supreme devotees are all dedicated to you.

Oh, Lord of Sridevi! You are ever satisfied (Nitya-trupta); you have no worldly desires (Apta-kama); you have an infinite blissful form which is complete (Ananta-ananda-sandoha Roopa;) your desires are perpetually satisfied; you have infinite roopas; there is nothing that others can do for you (Para-nirapekshya). In spite of all these, you are affectionate to devotees (Bhakta-vatsala); therefore, whatever I have given to you for Naivedya are all yours. Please accept the Mahanaivedya."

"Hey Swamin! I have placed the Naivedya before you. Please behold the Naivedya with your divine eyes (Chakshruindriya) which is Kapila roopa.

Please smell the divine aroma in the Naivedya with your nose (Ghraanendriya) which is Narasimha roopa.

Please pacify me with your soft words coming from your Parashurama Roopi Mouth (Vaak Indriya).

Please relish and consume the tasty food with your tongue in the form of Koorma. Please pardon my innumerable wrongs.

Srihari has unimaginable and wonderful powers. The Roopa of Bhagavan in our heart, the roopa in the Saaligrama or in the idols, and the naivedya substances are one and the same. This mental thought is necessary for the naivedya to be complete.

Then, pray to God to accept the Naivedya prepared by us. Chant "Dwadasha Stotra" at that time.

Thereafter, offer water; place a curtain, meditate on the form (roopa) of Srihari who is consuming the Naivedya offered and chant Moola Mantra 108 times. Then, pour water in the Pela uttering "Madhye Madhye Paaneeyam Samarpayami".

Then perform the secondary sacrificial act known as "anuyaga".

Then, utter the mantra "Amruthaapidhaanamasi swaaha" and pour water in the pela. Chant the shloka "Mahaalakshmya deeyamaanaam....." and offer "uttaraposhana" and request Srihari "Please drink the divine uttaraposhana offered by Mahalakshmi with her right hand". Praying thus, offer uttaraposhana.

Then, hand over the naivedya to Vishwaksena. Then offer Srihari wooden sandals (Paduka) and request Him to come for cleansing the hands and offer Him the seat. Then chant the Moola Mantra and give water twelve times to gargle the mouth.

Then pour water mixed with gandha, camphor and Kasturi in the hands and offer water to cleanse His hands.

Offer water again to cleanse His teeth, wash His legs and give water twelve times to cleanse His mouth.

51. RAMAA NAIVEDYA

1. Take some cooked rice from out of all the substances that were offered as Naivedya to Srihari. Divide this rice into two parts. Keep separately one part for performing Vaishvadeva. Keep the second part also separately for performing Baliharana. This rice should not be used for naivedya to any other Devatas.

2. Chant "Ramaa-Brahmaadhayo-Deva......" and offer as Naivedya to Lakshmi Devi all substances that were offered as Naivedya to Srihari (except the portions of rice that have been taken away for performing Vaishvadeva and Baliharana , as stated in 'step 1' above.).

3. After the Naivedya to Lakshmi Devi, offer as Naivedya to Brahma Deva and Vayu Deva, Saraswati and Bharati all substances that were offered as Naivedya to Srihari and Lakshmi Devi.

4. After Naivedya to Lakshmi Devi, Vayu Deva and Brahma Deva take some cooked rice from out of all this Naivedya substances. Divide this into two parts.

   Offer one part as Naivedya to Sesha and Garuda.

Offer the second part as Naivedya to Sanaka and other sages (Rishis).

This Naivedya offered to Sesha, Garuda and Sanaka and other sages should not be taken by us. Discard them.

5. We should take only the Naivedya offered as Naivedya to Srihari, Ramaa Devi, Brahma Deva and Vayu Deva.

52. PRADAKSHINA

Doing one Pradakshina chanting the thousand names of Srihari (Sahasranaama) yields that much phala as would be obtained by doing a Pradakshina of the Earth with its seven oceans.

By doing Pradakshina three times, the sins committed in the previous seven days are wiped out.

Doing Pradakshina one hundred and eight times earns phala that would result by performing a yagna offering crores of rupees as dakshina.

Procedure for doing Pradakshina: Pradakshina should be done slowly; it should be so slow as the walk of a lady in her advanced stage of pregnancy carrying a pot full of water. Pradakshina is done such that 1. One foot touches the other foot; 2. The hands are not swung very fast while doing pradakshina; 3. Stotras are chanted; and 4.mentally contemplate on Srihari.

At least four Pradakshinas should be done.

53. NAMASKAARA

Shastras specify the number of namaskaaraas meditating on Srihari for maximum benefit as 100 or 48 or 26 or 24 or 12 or 6.

Meditate on Srihari and perform at least 5 Namaskaaraas.

Namaskaara has eight parts:

1. First place the left knee on the floor;
2. Then touch the ground with two hands;
3. Touch the floor with the right knee;
4. Touch the ground with the forehead;
5. Stretch the body on the floor like a stick;
6. Fold the two hands above the head;
7. Rest both the knees on the floor and raise halfway;
8. Utter devara strotraas and meditate on Srihari and offer Pranaams.

Namaskaara should be performed without any upper cloth (Uttariya). When one performs Namaskaara wearing the upper cloth, he will suffer from Kushta-roga for three births. The Namaskaara should not be done in front of or behind the God or on the left side of the God; the best way to perform Namaskara is on the right side of the God. Yajur vedhis may tie the Angavastra around their waist while performing Namaskaara.

Then, chant Narayana Mantra 108 times to ensure completeness of the Pooja.

Thereafter, perform Tattvanyasa, Matrukaanyasa, Krudhdolkadi and other Panchanganyasa and Ashtanganyasa in the Pratimas. Meditate on Srihari and chant the mantras "udyat bhaswaat....", "atma devaanaam...." "Yagnena yagnam..."

Then display avagundana, sannirodana, sammukheekarana, sannithaapana, samsthaapana and aavahana mudras starting from the left side and ending on the right side.

Then, Plead to Srihari "Oh, king of the lotus in my heart! Please enter my heart." Mentally assume that Srihari has entered theTulasi and the flowers in the hand.

The roopas of Devatas invoked in the Kalashas during Abhisheka have become one with the roopas of pratimas.

Then, pray that all the bhagavat roopas starting from Aja upto Shimsumaara merge with Lord Suryanarayana.

Then pray to Srihari to re enter the heart.

Take Tulasi and flowers in the hand.

Then know that the Bimbaroopi Srihari who came out of our heart occupies our heart along with peethaavarana Devatas.

Contemplate that Srihari who was brought out from the heart and invoked in the Pratimas earlier is once again placed, along with the Peethavarana Devatas, in the Tulasi and flowers that are in the hand; then realize that the Sri Hari, in the Tulasi and flowers, enters the Brahmarandra through the nostrils and then, enters via Sushumna Naadi into the Hrudhyakamala along with their respective forms.

After this, Tattvanyasa and Matrukaanyasa are performed within us and pray to forgive our 32 types of mistakes. Then all the Pooja krama is submitted at the feet of the Sri Hari.

One should then utter "Naa Aham Kartha...." upto "Supreetho Bhavathu ...." and say "Sri Krishnarpanamasthu".

Chant "yasya smrutya..... ." and submit the pooja to Srihari.

Asmat Gurvantargata, Paramagurvantargata,
Tattvaabhimaani Devatantargata,
Srimad Bharatiramana Mukhyapraanaanthargata,
Ananta Kalyaana guna gana daamaa, mama Bimbamurti,
Sri Lakshmi Narayana: preeyataam.
Supreeto varado bhavatu.

SRI KRISHNAARPANAMASTHU

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54. RIG VEDA VAISHVADEVA HOMAM

We consume food for our existence. When we consume food in the form of vegetables, rice, cereals, etc., we commit the following sins:

(i) Cut vegetables; (ii) Grind food grains and cereals, (iii) fry them in hot oil; (iv) boil them in water; and (v) kill a number of minute and unseen living beings such as insects and animals. These sins are called "Pancasoona". To avoid the harmful effects resulting from committing these sins and to keep food sacred and pure we perform Vaishvadeva Homa.

The following shloka illustrates the five sins that we commit in our day-to-day transactions:

Khandani, pesahani, culli, udakumbhi, ca maarjani I
Panca soona: gruhasthasya, taabhi: svargam na vindate II

Vaishvadeva should be performed daily in the mornings and in the evenings. However, the Vaishvadeva that should be performed in the evenings may be done along with the Vaishvadeva that is done in the mornings. Whenever we perform ceremony for our parents Vaishvadeva in the evenings is not done since we do not take food in the evening.

Vaishvadeva Homa is done using the cooked rice kept separately for this purpose at the time of Ramaa Naivedya.

Vaishvadeva homa is performed after Devata Naivedya.

Procedures for doing Vaishvadeva for Rig vedis and Yajur vedis are different.

The following materials are required for doing the vaishvadeva:

(i) Cowdung cakes; (ii) Small pieces of firewood; (iii) Agni, (iv) Fan; (v) Cooked rice (offered as Naivedya to Sri Hari only); (vi) Nirmalya flowers after Srihari's Pooja, as also Nirmalya Tulasi, Gandha; and (vii) Sacred rice (Mantrakshate).

1. Sit facing east;
2. Smear the place where Agni is to be placed with cow dung and draw a "Rangoli".
3. Perform Achamana twice.
4. Perform Sankalpa stating place, year, ayana, ruthu, month, Paksha,tithi, day, nakshatra etc.

"Agnyantargatabhaaratiramana........"

Paramatma in the form of Parashurama is the indweller in Agni. Harini is the form of Lakshmi and is the consort of Parashurama. Therefore, Harinipati and Lakshmipati both refer to Vishnu only. Hence, when we perform sankalpa we state

"Motivated by Harinipati (Vishnu) in the form of Parashurama who is present in Vayu who is the indweller in Agni, I perform this Vaishvadeva homa daily, in the mornings and in the evenings to please this Parashurama and also to expiate the sins committed by me because of the five types of killings (Panchasoona)"

Pour water in the pela.

5. Establishing Agni.

Take some mantrakshate, hold it in the hand and meditate on Agni. Establish Agni by chanting the Mantra "Om Bhurbhuvasvarom... pratishtaapayet".

Throw the mantrakshate in Agni and make it blaze.

Chant the mantra "Jushto damoona......" Invoke and offer respectful salutations (Namaskaara) to Agni.

Chant the mantra "Ehiyagna iha hotaa........" and invoke Agni.

Chant the mantra "catvaari shrungaa: trayo ...." and meditate on Agni.

Offer prayers and meditate on Agni by chanting the following mantras which describe the qualities of Agni:

(i) "saptahastascatu: srunga:........"

(ii) "Svaahaam tu dakshine paarsve...... ."

(iii) "tomaram vyajanam vaaamaihi........"

(iv) "droomradhvajo lohitaakshaha...... ."

6. Agni always stays facing east. Offer prayers "Esha hi devaha pradishonu..." and plead to Agni to sit facing us. Chant these mantras and pour water (similar to offering Arghya) on the ground in front of Agni.

Chant the mantra "Udhyat raviprakara........" and invoke Vayu who is the indweller in Agni and meditate on Vayu.

Chant the mantra "Kausheyapeeta.........." and invoke Lakshmi in that Vayu; meditate on Lakshmi.

Chant the mantra "angaaravarna........" and invoke Parashurama in that Lakshmi; meditate on Parashurama.

Chanting the mantra "Agne vyshvaanara shandilya gothra......" Join both the hands and rotate them towards us. Imagine that Agni is now facing us.

7. Chant the eight mantras from"Om Visvaani no"........" upto "Om prajaabiragne.amrutatvamashyaam......." and place flowers and Akshate in the eight directions.

Offer prayers chanting the mantra "Yasmai tvam .... svasti"

Respectfully submit Teertha, Ganda, Tulasi and Flowers to Agni and worship Agni.

8. Then, seek permission of the eldersby stating "Aahuteranugnyaa" to invoke Agni and perform Homa offering "Ahuti".Imagine that permission has been given.

Chant the Mantra

"Om bhu: Svaahaa Agnaye Aniruddhaya idam na mama", and offer ghee to Agni.

Chant the Mantra

"Om bhu: Svaahaa Vaayave Pradhumnaaya idam na mama" , and offer ghee to Agni.

Chant the Mantra

"Om: Svaha svaahaa Suryaaya Sankarshanaya idam na mama", and offer ghee to Agni.

Chant the Mantra

"Om bhurbhuvasvaha Svaahaa Prajaapataye Vasudevaaya idam na mama", and offer ghee to Agni.

Offer ghee sixteen times in lieu of sixteen sacred rites (shodashasamskaara).

9. Ahuti.

While giving Ahuti only that cooked rice which was kept specially for performing Vaishvadeva at the time of Ramaa Naivedya should be used. Cooked rice should be offered to Agni in small quantities while performing homa. Cooked rice should be taken separately for each Ahuti.

Chant the mantra
"Om Namo Naraayanaaya svaahaa Naraayanaaya idam na mama", and offer rice eight times.

Chant the Mantra
"Om kleem Krishnaaya svaahaa kleem Krishnaaya idam na mama", and offer rice six times.

Then chant the mantras from "Om Suryaaya Svaaha Suryaaya Idam na mama" up to "Om Brahmane Svaahaa Brahmana idam na mama" and offer rice.

10. Poornaahuti

Then, Chant the mantras

"Om bhuhu Svahaa Agnaye Aniruddhaya idam na mama" and offer rice

"Om bhuvaha Svaahaa Vaayave Pradhyumnaaya idam na mama" and offer rice

"Om Svaha svaahaa Suryaaya Sankarshanaya idam na mama" and offer rice.

"Om bhurbhuvasvaha Svaahaa Prajaapataye Vasudevaaya idam na mama" and offer rice

Finally offer the remaining ricee.

11. Agni Prarthana

Stand before Agni and offer Namaskara to Agni with folded hands chanting the following mantraci.

"Svasti, Sraddaam......havyavaahana"

12. State your Gotra, Sutra, Veda, and your name and perform namaskara.

13. Collect the sacred ash (Bhashma) chanting the mantra "Maanastoke tanaye......"

Chanting the mantra "trayaayusham jamadagne........" apply it on the forehead between the eyebrows, neck, navel, right shoulder and left shoulder.

14. Finally submit the Homa to Srihari by chanting "yasya smrutyaa ca naamoktya........varado bhava; Sri Krishnarpanamastu".

15. Agni Visarjana

Chant the mantras "gaccha gaccha ...." and request Agni to go back to his original place where Brahma and other devatas are present.

55. YAJUR VEDA VAISHVADEVA HOMAM

1. Sit facing east;

2. Smear the place where Agni is to be placed with cow dung and draw a "Rangoli".

3. Perform Achamana twice.

4. Perform Sankalpa stating place, year, Ayana,titi, day, Nakshatra etc.

"Agnyantargatabhaaratiramana........"

"Motivated by Harinipati (Vishnu) in the form of Parashurama who is present in Vayu who is the indweller in Agni, I perform this Vaishvadeva homa daily, in the mornings and in the evenings to please this Parashurama and also to expiate the sins committed by me because of the five types of killings (Panchasoona)"

Pour water in the pela.

5. Establishing Agni.

Take some mantrakshate, hold it in the hand and meditate on Agni. Establish Agni by chanting the Mantra "Om Bhurbhuvasvarom... pratishtaapayet".

Throw the mantrakshate in Agni.

Chant the mantra "Jushto damoona......" Invoke and offer respectful salutations (Namaskaara) to Agni.

Chant the mantra "Ehyaagne iha hotaa........" and invoke Agni.

Chant the mantra "catvaari shrungaa trayo ...." and meditate on Agni.

Offer prayers and meditate on Agni by chanting the following mantras which describe the qualities of Agni:

(i) "saptahastascatu: shrungaha........"

(ii) "Svaahaam tu dakshine paarsve...... ."

(iii) "tomaram vyajanam vaamaihi........"

(iv) "dhoomradhvajo lohitaaksha:...... ."

6. Agni always stays facing east. Offer prayers chanting the Mantra "Esha hi devaha pradishonu..." and plead to Agni to sit facing us. Chant these mantras and pour water (similar to offering Arghya) on the ground in front of Agni.

Chanting the *m*antra "Uddhyat raviprakaara........" meditate on Vayu deva and invoke Vayudeva who is the indweller in Agni.

Chanting the mantra "Kausheyapeeta.........." meditate on Lakshmi and invoke Lakshmi in that Vayu.

Chant the mantra "angaaravarnaabhi........" meditate on Parashurama and invoke Parashurama in that Lakshmi.

Chanting the mantra "Agne vaishvaanara shandilya gothra......" pray to Agni. Join both the hands and rotate them towards us. Imagine that Agni is now facing us.

7. Chant the mantra "Tristrihi samaarshti........" and sprinkle water all round Agni.

8. Chant the mantras from "Agnaye Nama: upto Yagnapurshaantaryaami parashuramaaya Nama:"

and place flowers and Akshate in the eight directions all round Agni

9. Chant the mantras "Aditenu manyasva"; "Anumateanu manyasva";

"Sarasvatyenu manyasva"; "Devasavitaha prasuva"; Take one uddarini of water and pour as if you are drawing a line all round Agni in the four directions.

10. Ahuti.

Chant the Mantra
"Om Namo Naraayanaaya svaahaa, Naraayanaaya idam na mama", and offer cooked rice eight times.

Chant the Mantra
"Om kleem Krishnaaya svaahaa, Krishnaaya idam na mama", and offer rice six times.

Then chant the mantras from "Om Suryaaya Svaahaa Suryaaya Idam na mama" up to "Om Agnaye svishtakrute svaahaa I Agnaye svishtakrute idam na mama " and offer rice.

11. Poornaahuti

Then Chant the mantras

"Om bhu: Svaahaa Agnaye Aniruddhaya idam na mama" and offer ghee

"Om bhuvaha Svaahaa Vaayave Pradhyumnaaya idam na mama" and offer ghee

"Om svaha Svaahaa Suryaaya Sankarshanaaya idam na mama" and offer ghee

"Om bhurbhuva Svaahaa Prajaapataye Vasudevaaya idam na mama" and offer ghee

Finally, offer the remaining rice.

12. Sprinkling of water again.

Chant the mantras and once again take one uddarini of water and pour as if you are drawing a line all round Agni in the four directions.

Aditenvamamsthaaha	Anumatenva mamsthaha:;
Sarasvatyenva mamsthaaha	devasavitaha praasaavihi

Offer prayers to Agni chanting the mantra from "Om yagna Namaste yagnaha" upto "upa te nama: upa te namaha"

13. Agni Prarthana

Stand before Agni and offer Namaskara with folded hands.

Plead to Agni as follows:

Chant the following mantras and offer prayers to Agni.
"Svasti, Sraddaam......havyavaahana"

Chant the mantra "medhavi Bhuyaasaam..... .sarva samruddo bhuyaasaam"

14. State your Veda, Sutra, Gotra, and your name and perform namaskara.

15. Collect the sacred ash (Bhashma) chanting the mantra "Maanastoke ......vidhema te"; apply it on the forehead.

16. Finally submit the Homa to Srihari by chanting " yasya smrutya ca naamoktya........varado bhava; Sri Krishnarpanamastu".

17. Agni visarjana

Chant the mantras "gaccha gaccha ...." and "yatra Brahmaadayo........" and request Agni to go back to his original place where Brahma and other devatas are present.

56. RIG VEDA BALIHARANAM

Baliharana is the offering to all creatures the naivedya rice (kept separately during Ramaa Naivedya) as shown in the diagram (Page 36/102). Baliharana, like Vaishvadeva, is one of the five Maha yagnas which should be performed everyday. Baliharana should be performed immediately after Vaishvadeva.

1. Perform Achamana.
2. Perform Sankalpa stating place, year, month, tithi, day , etc.
3. Clean and wash the place with water where Bali is to be performed.
4. Draw a circular mandala

5. Utter each Mantra from

"1) Suryaaya Svaahaa" up to

17) "Vaastu Devataabhyaha Svaahaa"

and place some rice on the ground along the inside periphery of the mandala as Bali starting from East as shown in the diagram.

6. Utter the mantra

18) Indraaya Svaahaa and place some rice outside the mandala in the east.

19) Indrapurushebhyaha Svaahaa and place some rice outside the mandala further to the east.

20) Yamaaya Svaahaa and place some rice outside the mandala in the south.

21) Yamapurushebhyaha Svaahaa and place some rice outside the mandala further to the south.

22) Varunaaya Svaahaa and place some rice outside the mandala in the west.

23) Varunapurushebhyaha Svaahaa and place some rice outside the mandala further to the west.

24) Somaaya Svaahaa and place some rice outside the mandala in the north.

25) Somapurushebhyaha Svaaha and place some rice outside the mandala further to the north.

26) Brahmane Svaahaa and place some rice at the center of the mandala.

27) Brahmapurushebhyaha Svaaha and place some rice further east of the center inside the mandala.

28) Vishvebhyo Devebhyaha Svaahaa and place some rice further south of the center of the mandala.

29) Sarvebhyo Boothebhyaha Svaahaa and place some rice further west of the center of the mandala.

30) Divaacaaribhyaha Svaahaa and place some rice north of the center of the mandala.

31) Naktanacharibhyaha Svaahaa and place some rice further north of the center of the mandala.

32) Rakshobhyaha Svaahaa and place some rice outside in the north east of the mandala.

33) Change the yagnopavita to the right shoulder (apasavya) and utter the mantra svadhaa pitrubhyaha and place some rice outside in the south east of the mandala; touch the water.

34) Change the yagnopavita to the left shoulder (normal position) and utter the mantra Shyaamaaya Svaahaa and place some rice outside in the south west of the mandala.

35) Utter the mantra Shabalaaya Svaahaa and place some rice outside in the north west of the mandala.

36) Utter the mantra Manushyebhyo Svaahaa and place some rice outside in the north west of the mandala.

7. Then go out of the house to the courtyard. Outside the house in the courtyard, spirits, bhutas, pretas, pisachas etc. andallkinds of creatures are wandering day and night desirous of having the Bali. Chant the mantra "ye Bootaha pracaranti.....dadhatu svaahaa " and offer Bali to them so that they get the energy and strength; Pray "Oh, Lord! Please give me energy and strength since you are the source for them all."

Then chant the mantra "Eindram vaaruna ....mayaarpitam".

Pour water for these chandaalaas, bootaas and crows and offer them the remaing rice.

Then, wash your legs, with water, touch your eyes utter "All evils should vanish (Sarvaarishtashantirastu) and reenter the house.

8. Finally submit the Baliharana to Vishnu by uttering "Srikrishnaarpanamastu".

57. YAJUR VEDA BALIHARANAM

1. Perform Achamana.
2. Perform Sankalpa stating place, year, ayana, ruthu, , month, paksha tithi, day and nakshatra , etc.
3. Clean and wash the place with water where Bali is to be performed.
4. Draw a circular mandala to the West of Vaishvadeva Agni.
5. Utter each Mantra (ending each mantra with "idam na mama") from

1) "Om dharmaaya svaahaa dharmaaya idam na mama" up to

22) "Brahmane svaaha....."

and place some rice on the ground along the inside periphery of the mandala as Bali starting from North East as shown in the diagram (given on pages 40 / 107). Perform "parishechana" to all by sprinkling water on them.

Offer Bali successively in different places as shown in the diagram.

Place the yagnopavita on the right shoulder (Apasavya),

uttering the mantra

23) "Svadhaa pitrubhya: svaahaa", place some rice in the South. Perform Parishechana in anti-clockwise direction (apradakshina-krama).

(Wash hands, with Yagnopaveetha in Savya i.e. normal position) Utter

24) "Namo Rudraaya pashupataye Svaaha" and place some rice outside the mandala in the South East.

(Item 23 and 24 are offered to the south of the circle)

(25 to 27 are to be offered in Vaishvadeva Agnikunda as Ahuti)

25) "Vishnurme kaamassamrudhyata:.....";

(This is known "Agra" dhaana; it is offered to Vishnu.)

26) "Devebhya: svaaha..... ."; Perform Parishechana by chanting "aditenu..."

27) "Vaiyaasika devebhya....." . Do Parishechana.

28) With Yagnopaveetha in Apasavya position utterring "Pitrubhyas-svadhaastu..... " offer bali and perform parishechana in anti-clockwise direction (apradakshina-krama).

29) Again change Yagnopaveetha to Savya, after performing Praanayama, say "Bhutobhyo. Namaha...."; place this outside the circle in the North.

30) "Manushubhyo hanta....."
(This is offered in the Vaishvadeva Agni)

31) "Prajapataye svaaha ... ."
and place some rice outside the mandala in the west.

32) "Parameshtine svaaha ....."
and place some rice outside the mandala further in the west.

Chant the mantra

33) "yathaa kupa:shatadhaara: .sahasra dhaaramakshitam; dhana dhaanyai svaaha .....".

and place some rice outside the mandala in the east.

(Pray to Dhana-dhaanya Devata to supply with abundant wealth throughout the year and supplies of plentiful water from its hundreds and thousands of water sources all through the year)

34) "Ye buta: pracharanti...... .dadhaatu svaaha.....".

Place some rice at the center of the circle.

(This is offered to Bhutaganaas roaming around day and night looking for some food. In return the giver is bestowed with sound health).

35) "Aindra vaaruno..... maya balim." This is meant for the crows; and place this outside the cicle in the south below item 23.

36) "Dvau shvaanau..... .ahimsaake". This is for the two dogs, Shyaama and Shabala; Pray that these dogs do not cause any harm.

6. Collect the remaining rice, go out of the house to the open courtyard and sprinkle some water; chant the shlokas from "Deva manushyaaha.... upto "te mudita bhavantu" and throw the remaining rice. Invisible Bhutaas, Pretas, Pisachas etc. and all kinds of living creatures are wandering day and night outside the house in the courtyard; this is offered to them.

7. Then, wash your legs, with water, touch your eyes; utter "All evils should vanish (Sarvaarishtashantirastu) and reenter the house.

8. Finally, submit the Baliharana to Vishnu by uttering "Srikrishnaarpanamastu".

58. HASTODAKAM

Offer Teertha, Tulasi, Gandha etc. to Gurus who have attained the Brindavana and to whom Hastodaka is to be offered. Then serve the Naivedya (Hastodaka) on the banana leaf.

Chant the Mantra "Om Bhurbhuvasvaha..." and sprinkle Teertha on the leaf.

Take water in the hand, chant the Mantra "Satyantvartena parishincaami" and perform parishecana. Offer Aapoashana by "Om amrutopastaranamasi svaaha.".

Chant the Mantra "Yati haste jalam dadyaat...... dattamarnatakam." Mentally plead with folded hands the Guru who has entered Brindavana to take his seat for "Bhojana". Chant the shloka as applicable to the Guru.

Submit the Hastodaka to please Sitapati Sriramachandramurti by chanting ".....guruvantargata...... "

For example, for Jayateertha Guru chant "Srimad Jayateertha Gurvantargata Bharatiramana Mukyapranantargata Sitapati Sri Ramachandra Murti Priyataam. Preeto bhavatu";

and so on for other Gurus like Sri Vyasa raja, Sri Raghavendra Guru etc.

Then utter "Praanaaya Svaaha; Apaanaaya Svaaha; Vyaanaaya Svaaha; Udaanaaya Svaaha; Samaanaaya Svaaha" and offer water five times.

Offer uttara aopasana "Om amruto-abhidaanamasi Svaaha";

Then offer water for washing hands and mouth (hasta-prakshalana etc.).

Offer Teertha and Tulasi once again.

Finally submit this service to Srihari by uttering "Sri Krishnaarpanamastu"

59. RIGVEDA BRAHMA YAGNAM

The important Yagna to be performed by all of us are Brahma Yagna, Deva Yagna, Pitryagna, Bhoota Yagna and Nru Yagna. The devatas, Rishis and Pitru Devatas Have done great acts for us and for the welfare of human beings. Therefore we are indebted to them. To show our gratitude we offer Tarpanas to them.

The Brahma Yagna is performed after the morning Japa and before the noon Japa. While performing Brahma Yagna we should keep our legs crossed with right leg over the left leg.

1. Perform Achamana.
2. Perform Praanaayaama.
3. Perform Sankalpa stating place, name of year, Ayana, Ruthu, month, Paksha, Titi, day of the week, star etc.
4. Utter the mantra "Om Viddhyudasi vidhyame........", take a little water in the palm, add nirmalya Tulasi, place the left palm over the right thigh and chant the Mantras beginning from the Pranava, Vyahruti, Gayatri Mantra, then followed by Rig Veda ("Om Agnimile purohitam.......), Yajur, Sama & Atharvana Veda mantras, Vedanga Sastras, Meemamsa, Maha Bharata, Bhagavata, Brahma Sutra and other shlokas- upto "..... Om Shanti: Shanti: Shantihi.

vrishtirasi vrushca me........ " and touch the water.

Sit facing East and offer Tarpanas.

5. DEVATA TARPANAM

With Yanopavita in the normal position (Yagnopavita on the left Shoulder - Savya) offer once water as Tarpana through the tips of the right hand's middle finger and forefinger to each of the Devatas from

'Agni' to 'Bhootani' (30 devataas) uttering the mantras from "Agnis trupyatu" up to "Bhootaani Trupyantu.

6. RISHI TARPANAM

Wear the Yagnopavita as a garland (Malakara) offer twice water as Tarpana through the base of the little finger to each of the 12 Rishis from Shatarcina to Mahaasooktaa uttering the mantras from "Shatarcinastrupyantu"up to " Mahaasooktaastrupyantu"

7. ACHARYA TARPANAM

Those whose parents are not alive wear the Yagnopavita on the right shoulder (apasavya); those whose parents are alive wear the yagnopavita in the form of a garland; place the yagnopavita between the thumb and the index finger of the right hand and offer Tarpana thrice from the palm between the ring finger and the thumb. Chant the mantra from "Om sumantu Jaimini.....Mandookeyaastrupyantu" upto ".....sarve Trupyantu truptyantu"

8. PITRUTARPANAM

Wear the yagnopavita on the right shoulder (apasavya). Offer water as Tarpana from the palm through the thumb to the following 12 fore fathers and relatives as mentioned below:

Asmat Pitaram .... Sharma,.... Gothra ...Vasuroopam, Tadantaryami Pradhyumnam Svadhaa Namaha Tarpayami Tarpayami.

(From Father up to Acharya - Total 24).

9. Chant "ye caasmatkule ..... sootranimshpiidanodakam"

10. Submit the Brahma yagna by uttering "Yasya smrutya..... ....priyatam".

60. YAJUR VEDA BRAHMA YAGNAM

1. Perform Achamana.
2. Perform Praanaayaama.
3. Perform Sankalpa stating place, name of year, Ayana, Ruthu, month, Paksha, Titi, day of the week, star etc.
4. Utter the mantra "Om Viddhyudasi vidhyame........" and touch water.

   Chant the Gayatri Mantra and the following mantras of Yajur Veda, Brahmana, Rig, Sama & Atharvana Vedas, Vedangas, Maha Bharata, Bhagavata, Brahma Sutra etc :
   from "Om ishe tvorje...' upto "vrishtirasi vruscha.... " and touch water.

   Sit facing East and offer Tarpanas.

5. DEVATA TARPANAM

Utter the mantras from "Brahmaadayo....." up to "Om bhurbhuvaha suvardevan tarpayami" and offer Tarpana to Devatas.

6. RISHI TARPANAM

Utter the mantras from "sarvaan rishin tarpayami .....up to "Om bhur bhuvahasuva rishin tarpayami" and offer Tarpanas.

7. PITRUTARPANAM

Chant the mantras from "sarvan pitrun tarpayami" upto bhurbhuva:suva: pitrun tarpayami" to offer Tarpana to the Pitrus. This Pitru Tarpana chanting the above verses is to be performed even by those whose parents are still alive.

Tarpana for one's own father, forefathers are to be performed only by those whose parents are not alive: Chant "Asmat pitaram.... Sharmanam...Gotram...." etc.

8. Submit the Brahma Yagna by uttering " Yasya smrutya..... ......priyatam". State "Srikrishnaarpanamastu"

61. SHODASHOPACHARA POOJA

While offering Shodashopachaara pooja for this image form (Bimba roopi) of Bhagavan, Mentally imagine that the following upacaras are offered:

1. **ARGHYA:** We are offering Arghya to Srihari. Bhagavan extends His hands and accepts it.

2. **PAADYA:** We are washing His sacred feet using water intended for this purpose (Paadya jala). These feet shine like the glow of one hundred Suryas. They are as elegant as lotus.

Brahma washed the same feet and was blessed. Shiva held this sanctified water and became holy. These feet remove the Ignorance of the mind (Ajnaana) from the persons who remember them. Mentally imagine that are washing such a sacred feet; sprinkle that holy water (Paada teertha) on our body and the house. We are indeed fortunate;

3. **ACHAMANA:** We are pouring Ganga water which gains a sweet smell because of the addition of Cardamum, Camphur, Keshari and Kastoori in His palms for His achamana. Srihari accepts it.

4. **MADHUPARKA:** We respectfully offer the best madhuparka. Srihari accepts it.

5. **PUNARAACHAMANA:** We offer water for punaraachamana.

6. **ABHISHEKA:** Take water in the Shankha from the Snaniya Kalasha in which one hundred and one Kalasha Devatas are present.Perform abhisheka chanting Purusha sukta "Sahasra Seersha Purusha...... ." to the Sacchidaanandamaya Bhagavan Srihari who has one thousand heads, has infinite forms and ia Apraakruta.

Although an individual may lack the required Bhakti, Bhagavan resides in my heart and I am performing this abhisheka with my own hand. How fortunate!

We are wiping dry using a cloth the idols in which the sacchidaananda Bhagavan is fully present. How tender are the Bhagavanta's body! How soft! How wonderful!

7. **VASTRA:** Then we offer yellow silk vastra (pitambara) which is shining like Jambunada gold on top of the Meru hill. Imagine that we are putting it on Srihari.

8. **VIBHUSHANA:** We are decorating the Lord of Lakshmi (Siriarasa) who by Himself is very very rich with ornaments (vibhushana). We are respectfully offering rings which make pleasing sound for the toes of the legs, kiripenda, waist string for the waist, waistbelt (katibandha), rings for the fingers, bangles for the hands, on the top naagamurige, bracelet (angada) ornaments for the shoulders, necklace studded with gems and nine types of precious stones (Navaratna), tulasi mala (Vanamala), Kaustubha (precious gen obtained when the ocean was churned) worn by Lord Vishnu in His chest, earrings for the ears in the shape of crocodile (makarakundala), massive and heavy diamond crown and Golden sandals for the legs.

When each ornament is given the self satisfied Bhagavan accepts each of these ornaments eagerly and with affection.

9. **YAGNOPAVITA:** We respectfully offer the sacgred thread (yagnopavita) in which the three vedadevatas are present.

10. **GANDHA:** The most excellent and sweet smelling gandha made by mixing Kasturi, keshari, camphor and punagu are smeared on spiritual Bhagavan who is Himself full of pleasant smell.

11. **TULASI AND FLOWERS:** We worship at the feet of Srihari with Tulasi which is His precious gift.

We place a garland of fresh and tender Tulasi in the neck of Srihari.

At the time of offering Tulasi and flowers we recite the hundred names of Srihari, His thousand names and other prayers.

12. **DHUPA:** Respectfully offer dhupa.

13. **DEEPA:** Then, light the lamps.

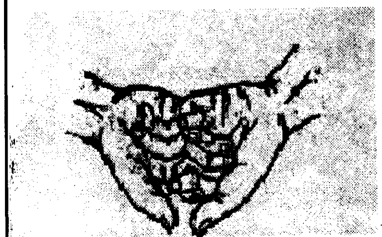
14. **NAIVEDYA:** The naivedya consists of Nectar drops (Amruta) that came out of the orbit of Moon (Chandramandala) and likewise consists of various types of eatables and food with excellent tastes. We offer this Naivedya in golden vessels studded with diamonds and precious gems to Srihari who is aprakruta, who can always get whatever He desires, who never fasts, who enjoys everything, who enjoys all auspicious things, who has no desire, and who is self-satisfied with all tastes (svakhya rasa trupta).

We respectfully dedicate rows and rows of kirideepa to the supreme Lord who has the glow of crores and crores of Surya and who is the giver of glittering and splendorous brightness to Surya and all other planets in the Surya mandala.

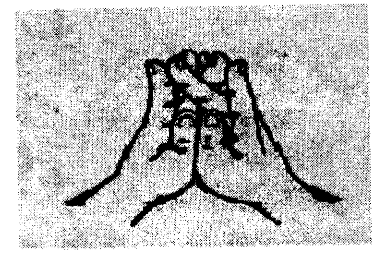
15. **PRADAKSHINA:** Mentally perform pradakshna.

16. **NAMASKARA:** Respectfully submit the namaskara.

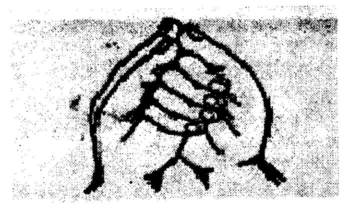
कलशे प्रदर्शनीया मुद्राः
Mudras for Kalasha puja



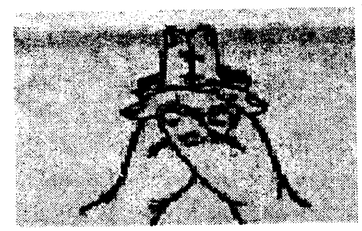
(निर्विषीकरणार्थं) **गरुडमुद्रा**
(Nirvishee-karanaartham)
Garuda Mudra



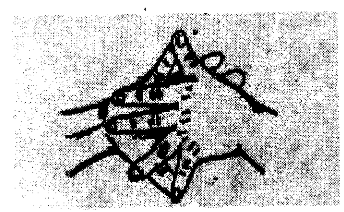
(अमृतीकरणार्थं) **धेनुमुद्रा**
(Amrutee-karanaartham)
Dhenu Mudra



(पवित्रीकरणार्थं) **शङ्खमुद्रा**
(Pavitree-karanaartham)
Shankha Mudra

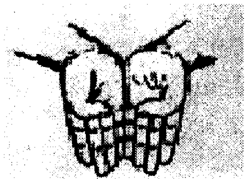


(संरक्षणार्थं) **चक्रमुद्रा**
(Samrakshanaartham)
Chakra Mudra

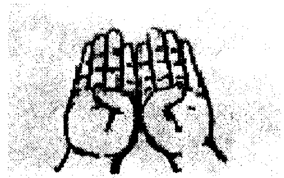


(दिग्बन्धनार्थं) **गदामुद्रा**
(Digbandanaartham) **Gadaa Mudra**

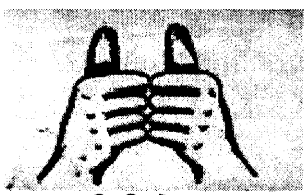
आवाहनादिमुद्राः
Aavaahanaadi Mudras



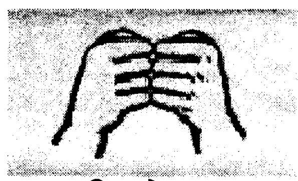
आवाहितो भव
Aavaahito Bhava



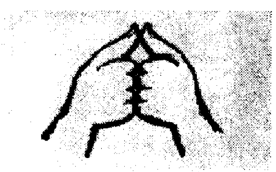
संस्थापितो भव
Samsthaapito Bhava



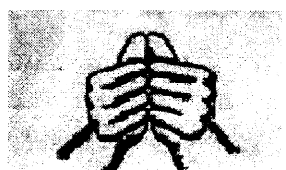
सन्निहितो भव
Sannihito Bhava



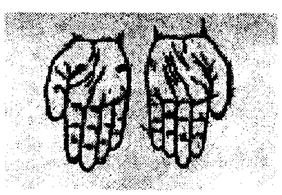
सन्निरुद्धो भव
Sanniruddho Bhava,



सम्मुखो भव
Sammukho Bhava



अवगुण्ठितो भव
Avaguntito Bhava



सुप्रसन्नो भव
Suprasanno Bhava

64. POOJA ITEMS

LIST OF ITEMS REQUIRED FOR POOJA

1. Shaligrama;
2. Two Chakraanike;
3. Sudarshana Chakra;
4. Idols of Vishnu and Lakshmi or Sita and Sri Rama or Sri Rukmini and Vitthala or any other form of Vishnu; and idols of Mukhyapraana, Garuda and Shesha;
5. Sampushta for keeping the shaligrama;
6. Somasutra plate;
7. Small tripod for keeping the Abhisheka plate;
8. Nine Kalashas (1.Poorna kalasha, 2.Snaaneeya kalasha, 3.Vessel with water for Nirmalya Abhisheka, 4.Vessel with water for Naivedya Prokshana, 5.Vessel with water for giving Arghya, 6. Paaneeya kalasha, 7. Vessel with water to wash our hands, 8.Vessel with Water for Shankhabhramana and 9.Vessel with water for making the Gandha.)
   - (i) Snaneeya kalasha contains pure water for Abhisheka;
   - (ii) All other vessels/kalashas contain pure water.
9. Shankha;
10. Two Lamps;
11. Ghante;

12. Kachola to keep Gandha, Akshata and Angaara;
13. Turmeric powder, Kumkum and Manthrakshata; Tulasi leaves and flowers
14. Betal leaves, nut (Tambula), Coconut, Dakshina;
15. Arati ladles for Trivarti, pancavarti;
16. Krishnaajina (deer skin).
17. Prepare a paste mixing Agaru, Tulasi Kaashta, Kadambha, Devdaaru, Bilwa and roots of agastya, gandha and kunkuma; make small balls from this paste prepared with gandha.
18. Make Akshata which is a paste obtained by grinding turmeric sticks and ash obtained from burnt petals of banana flowers.

SRI KRISHNARPANAMASTU



Shri Satyagnana Teertharu



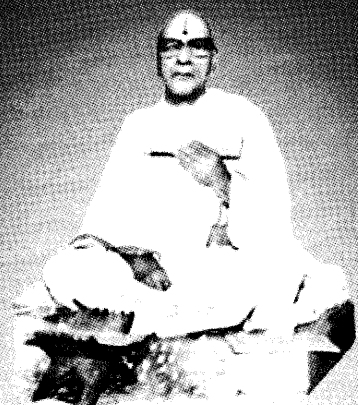
Shri Satyadhyana Teertharu



Shri Satyapramoda Teertharu



Shri Satyatma Teertharu



Dedicated to the holy feet of

Panditaraja, Panditaratna, Pandityanidhi, Shastraratnakara, Sanskritaratna, Pravachana Kesari, Vidyaratnakara, Vidyarnava, Mahamahimopadhyaya, Nyaya Vedanta Vidwan, Kulapati Late

Paramapujya SHRI MAHULI R. GOPALACHARYA M.A.

(1909-1984)

The founder of Satyadhyana Vidyapeetha, Mumbai,
On the occasion his Birth Centenary Celebration

The Present Kulapati of Satyadhyana Vidyapeetha
Pt. Shri Mahuli Vidyasimhacharya,

One who teaches 200 students everyday at Satyadhyana Vidyapeetha, by providing them with free boarding, lodging and food, one who has shaped hundreds of Pandits and the Preraka of every good deed performed at every moment...

